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ABSTRACT

Designed to be utilized as a supplement to the social studies curriculum (any level) in the public schools of Washington State, this curriculum guide on the history and culture of Washington's American Indians includes: an index; a bibliographic resource guide; a guide to teaching materials; and the course of study itself. The content of the course of study consists of three major areas: early life of the Indians of Washington State; the Washington Indians' encounter with non-Indians; and modern life of the Indians of Washington. The subject matter is organized on the basis of social issues and is developed by means of concepts, generalizations, and values derived from all of the social science disciplines; specific objectives and activities are also included. The bibliography/resources section includes: articles; films; filmstrips; games; newspapers and journals; records and tapes; organizations and institutions; U.S. Government Agencies; places to visit; pictures; slides; sources of photographs; student bibliography; teacher bibliography; traveling study collections; Indian resources in Seattle; selected materials--Native American; four year institutions and programs; Indian clubs at correctional centers. The materials section includes: Indian games; legends and stories; maps; poems; speeches; archaeological methods; chronology of Indian History; and Indians in Washington (Chinook jargon and words, first aid chart, Indian beadwork, and 1974 additional materials). (JC)

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—A Curriculum Guide

Dr. Frank B. Brouillet
Superintendent of Public Instruction
Olympia, Washington 98504

Revised 1975

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The History and Culture of the Indians of Washington State

—A Curriculum Guide

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Introduction

The following is a course of study on the history and culture of Northwest Indians. This unit, developed at the Center for Indian Teacher Education at the University of Washington, is designed to be utilized as a supplement to the social studies curriculum in the schools of the State of Washington.

The content of the course of study consists of three major areas. Topic one deals with the traditional life of the Northwest Indians. This is broken into three major geographical areas—coastal, Puget Sound and plateau. The second topic concerns the Indian-non-Indian contact period. Contemporary Indian studies, dealing with the reservation, urban, rural and the relation to the federal government, constitute the final section. In addition to the unit itself, the curriculum project includes extensive teacher and student bibliographies, media reviews, lists of Indian organizations, lists of places to visit in the state, maps and pamphlets on games, speeches, poems and crafts.

There is a need for Indians and non-Indians to understand themselves and each other better. The study of the history and culture of the Northwest Indians should increase students' knowledge and appreciation of the Indian heritage. Students should gain more objective understandings of Indians, of the nature of man, and thus more subjective understandings of themselves.

The subject matter is organized on the basis of social issues and is developed by means of concepts, generalizations, and values derived from all of the social science disciplines. Although originally designed for use at the fifth grade level, this course of study can be used at any grade level with appropriate bibliographical materials. It is not necessary to use all of the content, materials and activities in sequence. The instructor may select certain materials at any point in the curriculum guide.

Developed by both Indian and non-Indian researchers, consultants and writers, the project is designed to be a springboard for classroom study of Northwest Indian history and culture. It is not sufficient in itself, but rather requires time and interest from Indian and non-Indian educators, students, and communities. This unit should also be viewed as a collection of materials that can always be revised and updated depending upon accuracy and fairness as viewed by the Indian Community. Few documents have been published to date that are totally accurate and fair in their treatment of the Native American. It is the desire of the Center for Indian Teacher Education that these materials will always be revised to provide the truth.

A grateful acknowledgement is extended to the Indian tribes and communities in the State of Washington, who have given much.

—Center for Indian Teacher Education
June 1974

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History and Culture of the Indians of Washington State

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Topic One: Early Life of the Indians of Washington State

Major Understandings Emphasized in Topic One

Concepts

Culture

Natural environment

Man-made environment

Basic human needs
    physical needs
        food
        shelter
        clothing
        transportation
        communication
        recreation
        technology

    social needs
        education
        government

    spiritual needs
        values
        beliefs

Social environment
    regional groups
    language groups
    tribal groups

    social organization
    social institutions

Generalizations

1. Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes, and exploits the earth to his own ends.

2. Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

3. The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

4. In order to meet individual and group needs, societies organize themselves into groups which in time become established; individuals are members of several such groups or institutions.

5. Every society develops a system of roles, values, and laws that guide the behavior of individuals within the society.

6. Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

Specific Objectives Emphasized in Topic One

Cognitive Behaviors

As a result of participation in the activities specified for Topic No. 1 students should be able to:

a. Identify the major features of the natural environment of Washington State.

b. Identify the major regional and tribal groups of Indians living in Washington State.

c. Describe the technology (tools, skills, knowledge) of the Washington State Indians in the early period.

d. Describe the social organization (institutions, roles, laws) of early Indians of Washington State.

e. Identify the major beliefs and values of the Washington State Indians in the early period.

f. Recall the generalizations developed in Topic No. I and distinguish cases (examples) and non-cases of the generalizations.

Valuing Process Behaviors

As a result of participation in the activities specified for Topic No. 1 students should:

a. Develop sensitivity to the common needs and problems of all human beings.

b. Develop a capacity for empathy with all cultures.

c. Appreciate the cultural values of the Indians of Washington State.

d. Develop sensitivity to their own frames of reference.

Inquiry Skill Behaviors

As a result of participation in the activities specified for Topic No. 1 students should be able to:

a. Make inferences from pictures, charts, diagram, and maps.

b. Propose hypotheses and test them against data.

c. Derive generalizations.

Organization Patterns Utilized in Topic One

1. What was the natural environment of Washington State?
2. What Indian groups lived in Washington State?
3. How did the Indians of Washington State utilize the natural environment to satisfy their basic physical needs?
4. How were the Indian tribes organized?
5. What was the culture of the early Indians of Washington State?

Controversial Issues

ISSUE No. 1: **Man's Relationship to His Physical Environment**

The Indians used natural resources to satisfy their basic physical needs as all cultures do. The philosophy of the Native Americans was to live in harmony with nature and the environment. This oneness with nature is illustrated by terms such as Mother Earth and Father Sky.

Other cultures have different views of the environment. How have other cultures dealt with nature? What effects have the other cultures had on man and on his environment?

They tried to live with nature and not change it. Should man try to change his physical environment? If so, what effects might this effort have on man and on his environment? If not, what effects might this have on man and on his environment?

ISSUE No. 2: **Social Control—The Invididual Vs. the Group**

In the early culture Indians of Washington State generally lived in tribes, bands or villages and owed their loyalty to their living group.

If an individual lived alone it was by choice or he could have been expelled from his family living group as punishment. What advantages or disadvantages does this form of group living have for a culture? How does it function to meet basic human problems and needs? Possible examples for discussion: Japanese family life, current communal living, past and present Indian communities.

ISSUE No. 3: **Civilization**

The words "primitive," "uncivilized" or "savage" have sometimes been used to describe the native American.

What do these words mean?

What kinds of words are they? (value judgments)

What do we mean when we say that a group of people is "civilized"?

An examination of the origin of the Indians of Washington State as revealed in archaeological discoveries and theories.

Archaeological methods will be studied as an example of the scientific method, one way (but not the only way) that man can find out about the world and himself.

Suggested Activities

1. Begin the unit with a discussion of the early Indians of Washington State in order to determine what the students already know about them. Ask students about major concepts, generalizations, and facts included in Topic No. 1 and throughout the unit select appropriate activities from those suggested to supplement the knowledge and skills students already have.

2. Show several of the films and filmstrips dealing with archaeological discoveries and theories about the origin of early Indians.

3. Play (archaeological) dig.

4. Discuss the strengths and weaknesses of archaeological methods in order to evaluate the theories about early Indians which are based on archaeological discoveries.

5. The students might be asked to prove one of the current scientific explanations such as, "Have students ever seen a rain drop form on a dust molecule?" And, "How do they know it is so?"

6. A fake dig can be made by either the teacher or students. "Tools" such as spoons or toothbrushes can be used as artifacts and then dug up.

7. Discuss what would be left by our cultures. What would be found in the year 3000 A.D. that would identify us? What would this tell the people who discovered the artifacts about our cultures?

Films
How We Learn About the Past
Indians in the Americas
The Marmes Archaeological Dig
The Untouched Land: Pre-Columbia America
Filmstrips
Indian Village Archaeology: The Rediscovery of Ozette, a Northwest Coast Village
The "Marmes Man" Dig
Prehistory of a Northwest Coast Indian Village
Games
DIG: A Simulation in Archaeology
Miscellaneous
Archaeological Method
Student Bibliography
Kirk, *The Oldest Man in America*
Teacher Bibliography
Stallard, *Archaeology in Washington*

Stress that the scientific method is only one of several ways (common sense, authority, intuition, revaluation, reason, scientific method) that man can find out about the world and himself.

Note: The origin of the Indians [illegible] Washington State is a controversial topic among Indian people and authorities in the area.

Some accept theories about migrations from Asia by way of an Alaskan land "bridge." Other theories included the theory that the origin was in the New World, that native peoples had originated in North and South America, and that people migated by sea (Thor Heyerdahl) to this continent. These theories are all documented in some way.

All cultures develop theories to explain the origin and creation of man and his environment. Possible examples for discussion are the Christian *Bible*, Greek mythology, and the Indian oral tradition.

Teachers should avoid making dogmatic value judgments in this discussion due to the controversial nature of the topic.

SUBJECT NO. 1: What was the natural environment of Washington State?

GENERALIZATION: Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes and exploits the earth to his own ends.

Early Indians of Washington State lived in three major regions. The Coastal Region is bordered on the west by the Pacific Ocean and on the east by Coast Mountain Ranges. The Puget Sound Region is a lowland plain bordered on the west by the Coast Mountain Range and on the east by the Cascade Mountain Range. The Inland Plateau Region extends from the Cascade Mountain Range east to the Rocky Mountain Range. The topography, climate, vegetation, and animal life differ in the three regions.

Coastal Region

1. **Topography.** The Coastal Region is mainly a lowland plain which rises in the west to the Olympic Mountains and the Willapa Hills which are part of the Coast Mountain Ranges. Many streams and rivers empty into the Pacific Ocean.

2. **Climate.** The Coastal Region has a mild, marine climate. There are no extreme or prolonged cold or hot periods. Heavy rainfall especially in the Olympic Peninsula area occurs throughout the year.

3. **Vegetation.** Thick stands of conifers—Douglas fir, spruce, red cedar, yellow cedar, hemlock, pine grow in the Coastal Region. Broadleaf trees may be found at lower elevations—maple, oak, dogwood, alder, aspen, birch, madrona. There is an abundant variety of edible berries and root vegetables. Seaweed growing along saltwater is often found.

4. **Animal life.** Sea life includes five species of salmon making annual runs up the rivers—also halibut, cod, herring, smelt, mollusks, seal, sea lion, sea otter, porpoise, whale. Deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, and water fowl are also in abundance.

Puget Sound Region

1. **Topography.** Lowland plains exist between the Coast Ranges and the Cascade Mountain Range including the valley of the Chehalis River which extends westward between the Olympic Mountains on the north and the Willapa Hills on the south. Many streams and rivers empty into Puget Sound.

2. **Climate.** The Puget Sound Region has a mild, marine climate with no extreme or prolonged cold or hot periods. There is a moderate rainfall occurring throughout the year.

3. **Vegetation.** The vegetation is similar to that of the Coastal Region.

4. **Animals.** The animal life is similar to that of the Coastal Region with the exception of the sea otter and whale which are more prominent along the Pacific Coast.

Note: A water environment predominated in the Coastal and Puget Sound Regions. Such features as streams, rivers, tidelands, bays, sheltered coves, lakes, peninsulas, waterfalls, inlets, and river valleys particularly influenced the lives of the Indians who lived in these areas.

Plateau Region

1. **Topography.** Characteristics of the Plateau include an upland plain and a rolling basaltic area from the central to the eastern region. The Columbia-Snake river system flows from the region to the Pacific Ocean.

2. **Climate.** There is less and more periodic rainfall than the Coastal and Puget Sound Regions. Hot summers, cold winters, and periodic high winds in open areas are common in the Plateau Region.

3. **Vegetation.** This is mainly grassland, with sparse coniferous and broadleaf forests in the more mountainous area. Edible berries and root vegetables are often found.

4. **Animal life.** There are annual runs of salmon up the major rivers. Bison were native to the area. Other animals included deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, antelope.

Suggested Activities

1. Encourage students to distinguish between natural and man-made aspects of the environment.

a. Define or ask the students to define the following words:

environment
natural environment
man-made environment

b. Write the headings *natural environment* and *man-made environment* on the blackboard and ask students to list examples under the appropriate headings.

c. Mount the headings *natural environment* and *man-made environment* on the bulletin board. Ask students to bring or draw pictures to illustrate examples and mount them under the appropriate headings.

d. Ask students to make a mural depicting the State of Washington in terms of its natural environment versus the man-made aspects of the environment.

2. Define or ask students to define the following words and to give appropriate examples of each:

land forms
water forms
climate
vegetation
animal life (sea life, land animals, birds)

3. Ask students to describe the land forms, water forms, climate, vegetation, and animal life of their local area.

4. Ask students to imagine the environment of their local area as it had been in its natural state.

Ask students to draw their school yard, their home yard, neighborhood, some other area of their town or city as it might have appeared during the period of the early life of the Indians of Washington State.

5. Utilizing pictures, films, filmstrips, slides, topographic maps, poems, and the knowledge students have of the State of Washington from travel experiences, ask students to identify and classify the major features of the natural environment of the Coastal, Puget Sound, and Plateau Regions.

a. As individual assignments or a class project make a data retrieval chart to summarize the content for Problem No. 1.

Suggested format:

	Coastal Region	*Puget Sound Region*	*Plateau Region*
land forms			
water forms			
climate			
vegetation			
animal life			

Films
A Boy and the Mountains: The Cascade Mountains
Columbia: Great River of the West
Common Animals of the Woods
Conifer Trees of the Pacific Northwest
Decorative Foliage (Man and the Forest, Pt. 3)
Dunes
Environment and Survival: Life in a Trout Stream
The Forest Grows
The Great River of the West—The Columbia
King of the River
Lava and the River—Story of the Columbia Plateau
Life Between the Tides
Life in the Forest
Life in the Grasslands (North America)
Mount Rainier National Park
Olympic Elk
Rainforests of the Northwest Coast
Salmon—Life Cycle of the Sockeye

b. A data retrieval chart may be mounted on the bulletin board. Ask students to bring pictures or make drawings to illustrate features of the natural environment of the Coastal, Puget Sound, and Plateau Regions and to mount them under the appropriate headings.

Filmstrips
Meadow Life in Northwest Mountains
Natural History Along the Washington Coast
Washington's Rainforest—Northwest Coast

c. Read poems or record the poetry on tape and have the students listen to see how the environment of Washington State is described. Have students use the information found in the poems to complete the data retrieval chart.

Slides
Common Shrubs of the Northwest
Conifers of the Northwest
Life Zones of the Northwest
Trees of Washington

Student Bibliography
Anderson, *The Lives of Animals*
Andrews, *All About Whales*
Brown, *Exploring Pacific Coast Tide Pools*
Dresner, *Rivers of Destiny*
Farb, *The Land and Wildlife of North America*

Textbooks
Exploring the Northwest (Follett) Chapter No. 1

6. On an outline map of Washington State illustrate features of the natural environment. Create symbols and colors to represent specific features and identify them in a map legend.

7. Have students view film, "Life Between the Tide." Then take them on a field trip to investigate tide pool life (Be sure there is a low tide). Students should be encouraged to take pictures or sketch what they see. The environment should not be uprooted to take back to the classroom.

   Film
   Life Between the Tides

8. Using wildlife books, forest rangers, films and other sources, have students make a list of at least twenty-five species of animals, plants, or sea life native to the State of Washington.

9. Provide students with cameras and film and have them take pictures of the natural and man-made features of the area in which they live. Use these pictures to make a book for reference in the classroom or school library.

10. Contact with the environment. The following exercise is designed to make the students aware of their personal involvement with the natural environment. Early Indians were involved with the natural environment in every aspect of their daily lives. This exercise should introduce students to some of the major concerns and sensitivities of early Indians.

    Directions: Pull down the shades of the classroom. Ask students to write their individual answers to the following questions:

    "Right now, at the present time"

    What is the weather like outside the classroom? (Be as specific as possible e.g., *how* cloudy, rainy, windy, warm, cold, sunny, foggy, etc. is it?)

    Where is the sun located in the sky? (Students should be able to answer correctly even if it is cloudy or foggy.)

    What phase is the moon in? (First quarter, half, full, last quarter)

    What phase is the tide, river in? (Ask this only if it is applicable to the local natural environment.)

    What do the leaves of the trees look like? (at this time of year)

    What birds and animals can be seen now? (at this time of year)

    What do specific birds and animals look like now? (at this time of year)

    What are specific birds and animals doing now? (at this time of year)

    What season is it?

    How do you know? (Give specific evidence from the natural environment.)

    What month is it?

    How do you know? (Give specific evidence from the natural environment.)

    What time is it?

    How do you know? (Give specific evidence from the natural environment.)

    If you could only eat food that you found in your natural environment today, what is available? What would you eat?

    Why was it important for early Indians to know the answers to these questions?

    Why is it important for the students to know the answers to these questions?

11. Identify the Lummi Indian names for the months of the year. See if you can match them so they correctly correspond with the English equivalents.

    Moon of the Salmon's Return (June)
    Moon of the Dry Grass (August)
    Moon of Flowers (May)
    Moon of Ripe Berries (July)
    Moon of Winter (December)
    Moon of Deep Snow (February)
    Moon of Budding Trees (April)
    Moon of the Chinook Winds (March)
    Moon of Falling Leaves (October)
    Moon of Harvest (September)
    Moon of Crackling Branches (January)
    Moon of Frosts Return (November)

SUBJECT NO. 2: What Indian groups lived in Washington State?

GENERALIZATION: Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes and exploits the earth to his own ends.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values and social organization.

Early Indians of Washington State lived in tribal groups. The tribes differed in size and were usually divided into several bands or subdivisions. The tribal groups of the area may be classified by geographic and cultural region as Coastal, Puget Sound or Plateau tribes.

They may also be classified by language with seven major language families represented among the tribes of Washington State.

The geographic, language, and other differences among the tribes of the area affected trade, transportation, and communication patterns and practices.

NOTE: This list includes only the most prominent tribes living in the area of Washington State during this period. Some tribes included here and on other lists cease to exist as a tribal group. The most common modern spellings for tribal names have been used on this list. It should be understood that these names are only anglicizations of the native language. For pronunciation guide, please turn to Chinook Words, Volume III.

Coastal Tribes

Chinook
Hoh
Klallam
Makah
Ozette
Queets
Quileute
Quinault

Plateau Tribes

Cayuse
Chelan
Coeur d'Alene
Columbia
Colville
Kalispel
Kittitas
Klickitat
Kootenai
Lakes
Methos
Nespelem
Nez Perce
Okanogan
Palouse
San Poil
Spokane
Wallula
Wanapam
Wenatchee
Wishram
Yakima

Puget Sound Tribes

Cathlamet
Chehalis
Chemakum
Clakamas
Copalis
Cowlitz
Duwamish
Humptulips
Kwalihaikwa
Lummi
Meshall
Muckleshoot
Nisqually
Nooksack
Puyallup
Samish
Satsop
Skagit
Skokomish
Skykomish
Snohomish
Snoqualmie
Squaxin
Stillaguamish
Suquamish
Swinomish
Twana

Language families

Athabascan

Kwalhikwa

Chemakuan

Chemakum
Hoh
Quileute

Chinook

Cathlamet
Chinook
Clackamas
Wishram

Molale-Cayuse

Cayuse

Wakashan

Makah
Ozette

Sahaptin

Kittitas
Klickitat
Meshal
Nez Perce
Wallula
Wanapam
Yakima

Salishan

Chehalis
Chelan
Coeur d'Alene
Columbia
Colville
Copalis
Cowlitz
Duwamish
Humptulips
Kalispel
Klallam
Lakes
Lummi
Skagit
Skykomish
Snohomish
Snoqualmie
Spokane
Stillaguamish
Suquamish
Swinomish
Wenatchee

Suggested Activities

1. Have students make a list of questions which they would like to have answered about the early life of the Indians of Washington State. You may wish to suggest the following:

   What were the Indians of Washington State like before non-Indians came to this area?

   Can we know? If so, how?

How many Coastal, Puget Sound, and Plateau tribes were there? Name and locate them.

What did the Coastal, or Puget Sound or Plateau tribes have in common?

Indian people had a language system known as oral tradition. Information was passed on from generation to generation. How might this have been a problem for historians trying to find out about the Indians of Washington State before they met non-Indians?

How did historians deal with this problem?

2. Grouping exercise to explore the meaning of group or tribal identity.

   Source: Brown, George, *Human Teaching for Human Learning*. New York: The Viking Press, 1971, pp. 67-68.

   Note: The following exercise is included to enable students to understand why individuals live in tribal groups and how groups form, persist and disband. It should help students to understand why the Indians of Washington State lived in many tribal groups whose cultures differed greatly and how tribes living close together could have distinctly different cultures. It should provide background forunderstanding the advantages and problems posed by the many regional, language, and individual differences among tribal groups in Washington State and in American society in general.

   Finding our groups without conscious selection. Finding meaning in ourselves and in the topic.

   > All chairs are pushed back against the wall. Students are asked to congregate in the middle of the room. They are asked to remain silent for several minutes. During that time they are to move around and to end up in groups of four. If there are more than four in a group, then one must leave. If there are fewer than four, someone must join that group. When the group of four is set, they are to observe one another and to remain silent. Then the instructor asks the following questions. The instructor makes no evaluations. As an alternative method the instructor may type up the questions on a ditto sheet and ask the students to write the answers individually.
   >
   > Ask yourself the following:
   >
   > (1) Who am I?
   > (2) Who are the people in this group?
   > (3) What made me join this group?
   > (4) What feeling do I get from this group?

   Now look at the other groups. Ask yourself the following:

   (1) How do those groups differ from mine?
   (2) How do those people differ from me?
   (3) What kept me from joining one of those groups?
   (4) What useful thought can I gain from this experience?

   Students may then resume their seats.

   > Group critique: Make a list of questions to discuss or write that bring out the points in the note above. Refer to student responses during the ensuing study of Indian tribal living.

   Activity No. 2 — Extension:

   > Give the groups tasks to perform and ask them to notice if their organization or problem-solving differs from group to group. Did the groups form because of different abilities?
   >
   > Relate student responses to the study of group and tribal living.

3. Utilizing maps projected on overhead or opaque projectors or duplicated for the students, ask students to classify Washington State Tribes into Coastal, Puget Sound and Plateau regional and cultural groups and into the seven major language groups.

4. On an outline map of Washington State locate the major Indian tribes, language families, and Coastal, Puget Sound, and Plateau geographic and cultural regions.

Maps
Distribution of Puget Sound Tribes
Indian groups of the Columbia-Fraser Interior C. 1800
Language families of the coast and plateau tribes of Washington
Linguistic groupings of the Northwest Coast
Overall area in which the Spokane Indians lived
Maps
Probable location of Indian tribes north of Mexico about 100 A.D.
Voegelin, Map of North American Indian Languages (listed in Materials Section)
Filmstrip
American Indians of the North Pacific Coast: "Lands and Tribes"

5. Using three transparency overlays of Washington State (topography, tribes, and language families) have students assess the effects of geography on the distribution of language families.

6. Have students view the filmstrip: "Lands and Tribes." Through discussion describe the similarities and differences of the North Pacific tribes. Bring out the fact that though there were many similarities in the way they lived, environmental features influenced the culture of each tribe differently.

   Relate the discussion to the generalization: *The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.*

   Activity No. 6—extension:

   View the filmstrip "Lands and Tribes" *without* the tape. Begin making statements about each frame and have the students identify if the statement is true or false. For those statements which are false, have the students make a true statement. After a few examples by the teacher, the students may take turns making the statements about the filmstrip and generalization.

7. Ask students to discuss the effects of the geographic, language, and cultural differences among tribes in Washington State. Encourage students to build the generalizations for this problem:

   Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes, and exploits the earth to his own ends.

   The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

8. Invite someone from the Indian Community to the class to discuss man in his relationship to nature and the environment of Washington State.

   Relate the follow-up class discussion to the generalization for this problem:

   The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

9. Invite an anthropologist to the class or ask individual students to interview an anthropologist to find out what language families and differences among language families tell an anthropologist about people. Subject areas could include Africa, Asia and North America.

10. Using road maps and topographical maps of Washington State, have students hypothesize where they think Indian tribes and villages were located. Use a transparency to show or pass out individual maps showing the actual locations of tribes and villages. Have students compare their hypotheses with the actual locations.

    Activity No. 10—extension:

    Using the information obtained in Activity No. 10, have students write a description of what types of places the early Indians of Washington State looked for to locate their villages.

    As a class build a list of factors influencing the location of settlements.

    Encourage students to build the generalizations for this problem:

    Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes, and exploits the earth to his own ends.

    The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

Miscellaneous

Modern place names of Washington State derived from Indian names

11. Using road maps have students determine modern place names of Washington State which may have been derived from Indian names. Verify students' hypotheses in a class discussion.

12. Sources listed in the teacher and student bibliographies may be utilized to study the differences among the tribes of the area. Teachers may assign individual student reports or they may want to select certain passages and share them with the entire class.

Films

American Indians Before European Settlement
Indians of Early America
Woodland Indians of Early America

Student Bibliography

Bleeker, *The Sea Hunters: Indians of the Northwest Coast*
Dorian, *Hokahey! American Indians Then and Now*

Haines, *Indians of the Great Basin and Plateau*
Kirk, *The Oldest Man in America*
Middleton, *Place Names of the Pacific Northwest Coast*
Yellow Robe, *An Album of the American Indian*

Teacher Bibliography

Drucker, *Cultures of the North Pacific Coast*
Drucker, *Indians of the Northwest Coast*
Ells, *The Stone Age of Oregon*
Ells, *The Twana, Chemakum and Klallam Indians of Washington Territory*
Farb, *Man's Rise to Civilization*
Haeberlin, *The Indians of Puget Sound*
Josephy, *The Indian Heritage of America*
McFeat, *Indians of the North Pacific Coast*
Meany, *Indian Geographic Names of Washington*
Middleton, *Place Names of the Pacific Northwest Coast*
Seaman, *Indian Relics of the Pacific Northwest*
Stallard, *Archaeology in Washington*
Stern, *The Lummi Indians of Northwest Washington*
Strong, *Stone Age on the Columbia River*
Tweddell, *The Snoqualmie-Duwamish Dialects of Puget Sound Coast Salish: An Outline of Phonemics and Morphology*

SUBJECT NO. 3: How did the Indians of Washington State utilize the natural environment to satisfy their basic physical needs?

GENERALIZATION: Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values and social organization.

Physical Needs

Food—fish, game, vegetables, fruits, fishing, hunting, gathering techniques, preparation and preservation

Shelter—longhouse, mathouse

Clothing—bark clothing
skin clothing
construction and decoration

Transportation—basic canoe types

Communication—trade patterns, practices

Recreation—arts, crafts, games

Technology—tools, skills, knowledge

Suggested Activities

1. Discuss basic human needs (physical and spiritual) and have students compile a list of those of early Indians. Compile a master list of basic human needs. Utilize the list in discussions throughout the entire unit. In these discussions determine the different ways Indians of Washington State have met their basic needs.

   Thomas Burke Memorial Washington State Museum
   Traveling Study Collection

2. Order a Traveling Study Collection from the Thomas Burke Memorial Washington State Museum, University of Washington (see Resources Section for ordering). Discuss and display the materials in class and utilize them in activities throughout the unit. As the class examines the artifacts, stress the use of materials from the local natural environment.

   Activity No 2—extension:

   Have students make their own artifact kits. They can be copied from the Traveling Study Collections or from pictures and drawings.

3. Pass out diagrams, pictures of artifacts, and artifacts from the Burke Museum (or if possible, from local museums) Study Collections and ask students to make hypotheses about the early culture of the Indians of Washington State. Remind students of their previous study of the natural environment (Problem No. 1) and of early tribal differences (Problem No. 2) in Washington State. Keep a record of the students' first guesses and ask students to evaluate them as they continue their study of Topic No. 1.

4. Using the cattail mat, the needle and the mat creaser from the Burke Museum Study Collections ("Puget Sound Indians") conduct an inquiry lesson on the early material culture of Washington State Indians and the methods of archaeologists.

The following list of questions may facilitate the inquiry lesson:

Pretend that you are an archaeologist and find these three items together.

From what materials are they made?
What are they?
For what purposes are they used?
What do they tell you about the people who made them?
What problems might archaeologists have in learning about early cultures by studying artifacts?

Activity No 4—extension:

a. Have students investigate to find out how many different ways the cattail mats were used. Discuss the ingenuity and creativity involved.

b. Have the students make a mural showing the various uses for the cattail mats.

5. Invite people from the Indian community and / or personnel from local museums into the classroom to present information concerning Problem No. 3 to the students.

6. Show the filmstrip "How They Lived." Have students list what parts of the natural environment played an important role in the lives of the early Indians of Washington State.

Filmstrip
American Indians of the North Pacific Coast
"How They Lived"

7. Take a gathering field trip to an area where students may obtain specimens of plants which were useful to early Indians. Invite an Indian to guide and help students identify the various plants. (Roots, berries, sprouts, cattails, sweet grass, tules, cedar bark, seeds, etc.)

a. Have students make a list or chart showing why each plant was useful to the Indians.

b. Have students make a cereal like Granola out of seeds they have collected.

c. Have students make mats or baskets out of cattails, tules, or cedar bark.

d. Have students make dyes out of natural materials they have gathered.

8. Conduct a cookout on the beach or another appropriate place utilizing Indian foods, food preparation techniques and implements. (see Materials Section)

9. Make a chart on the varieties and preparation of foods by Indians of Washington State.

10. View the film, "Indian Family of Long Ago: Buffalo Hunters of the Plains" or "Age of Buffalo" and have students make comparisons between the Plains Indians and those of the Coastal Region of Washington especially in regards to the use of the buffalo and the whale.

Films
Indian Family of Long Ago: Buffalo Hunters of the Plains
Age of the Buffalo

11. After studying hunting and fishing methods, ask students to complete the following chart:

What must (Coastal, Puget Sound, or Plateau) Indians:

	know	*do*	*use*
In order to find			
kill			
retrieve			
preserve			

—fish, deer, small animals, birds, etc.

Develop the concept of technology (the tools, skills, and knowledge of persons in a particular culture) in the discussion of the chart.

Activity No. 11—extension:

Ask students to complete the same chart for modern hunters. Compare the charts and try to account for the differences. Continue to develop the concept of technology in the discussion of the chart.

12. Discuss the following questions as a class or in small groups. Teachers may want to utilize the latter questions as a written assignment.

How did the Indians acquire the skills they possessed?

How do all people acquire skills?

What skills do the students have?

How did they acquire them?

What skills would they like to acquire?

How do they plan to acquire them?

13. Investigate the water environment of the Coastal and Puget Sound Regions (rivers, tidelands, bays, lakes, sheltered cover, etc.) as a source of food, and as to its effects on transportation, settlement and trade patterns.

How would the life of the Coastal and Puget Sound Indians have been different if there were no rivers or if the annual rainfall were half the amount it is?

Relate this discussion to the two generalizations listed for Problem No. 3.

Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

14. Pass out a ditto sheet with Indian symbols on it. Ask students to give a meaning to each symbol and use the symbols to write a story. Exchange papers and have other students translate the stories into English. Return papers and compare interpretations.

Relate the class discussion to the previous study of tribal differences and to trade patterns and practices of the early Indians of Washington State.

15. Play some of the Indian games included with the unit; compare them to games played by the students and account for similarities and differences.

16. Have students role play a trading session between Indians of the Coastal, Puget Sound, and Plateau Regions of Washington State. Consider the following factors: language utilized, articles to be traded, trading patterns and practices and recreation at the major yearly event of the Indians of Washington State.

If possible, study early Indian sign language before this activity and utilize sign and symbol language and artifacts from the Burke Study Collections in the trading session.

Burke Museum Traveling Study Collections
Film
Injun Talk
Student Bibliography
Tompkins, *Indian Sign Language*
Teacher Bibliography
Cody, *Hand Signals of the American Indians*

17. Have students make a 24 hour daily time graph for themselves and for an Indian their age living in the early culture.

Make a key with symbols or colors indicating the various activities engaged in during a 24 hour period.

Mark the graphs with symbols indicating the proportionate time devoted to each activity.

Discuss and account for the similarities and differences in the amounts of time devoted to various activities.

18. Utilize some of the materials (films, books) indicated for Problem No. 3 which are about Indians in other areas of the United States. Compare them to the early Indians of Washington State, and in the discussion develop the generalizations indicated for Problem No. 3:

Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

Films
American Indians Before European Settlement
Animal Tracks and Signs
The Cedar Trees (Man and the Forest Pt. 1)
Children of the Plains Indians
Food Supply: Its Effects on Civilization
Game of Staves
How Man Adapts to his Physical Environment
Indian Family of Long Ago: Buffalo Hunters of the Plains
Indian Family of the California Desert
Indians of Early America
Injun Talk
Ishi in Two Worlds
Obsidian Point-Making
Red Man and Red Cedar (Man and the Forest Pt. 2)
Return to the River
Sinew-Backed Bow and Its Arrows

Weavers of the West
Wooden Box: Made by Steaming and Bending

Student Bibliography

Beatty, *Squaw Dog*
Bleeker, *The Sea Hunters: Indians of the Northwest Coast*
Clark, *The Little Indian Basket Maker*
Crampton, *The Junior Basket Maker*
D'Amato, *Indian Crafts*
Dorian, *Hokahey! American Indians Then and Now*
Durham, *Indian Canoes of the Northwest*
Farquhar, *Indian Children of America*
Hofsinde, *Indians at Home*
Hofsinde, *Indian Hunting*
Hofsinde, *Indian Fishing and Camping*
Holling, *The Book of Indians*
Hunt, *The Golden Book of Indian Crafts and Lore*
Jenkins, *Before the White Man Came*
Macfarlan, *A Book of American Indian Games*
Norbeck, *Book of Indian Life Crafts*
Salomon, *The Book of Indian Crafts and Indian Lore*
Seaman, *Indian Relics of the Pacific Northwest*
Sharp, *Nkwala*
Tompkins, *Indian Sign Language*
First Aid Chart
Indian Beading

Teacher Bibliography

Cody, *Hand Signals of the American Indians*
Drucker, *Cultures of the North Pacific Coast*
Drucker, *Indians of the Northwest Coast*
Ells, *The Old Stone Age of Oregon*
Ells, *The Twana, Chemakum and Klallam Indians of Washington Territory*
Farlow, *Some Edible and Poisonous Fungi*
Gunther, *Ethnobotany of Western Washington*
Haeberlin, *The Indians of Puget Sound*
Hertzberg, *The Great Tree and the Longhouse, The Culture of the Iroquois*
Hertzberg, *Teacher's Manual for the Great Tree and the Longhouse, The Culture of the Iroquois*
James, *Practical Basket Making*
Kinball, *The Art of American Indian Cooking*
Laubin, *The Indian Tipi, Its History, Construction and Use*
Mason, *Traps of the American Indian*
McFeat, *Indians of the North Pacific Coast*
Murphey, *Indian Uses of Native Plants*
Olson, *Adze, Canoe and House Types of the Northwest Coast*
Paul, *Spruce Root Basketry of the Alaska Tlingit*
Roseberry, *Illustrated History of Indian Baskets and Plates*
Seaman, *Indian Relics of the Pacific Northwest*
Shaw, *Chinook Jargon and How to Use It*
Stern, *The Lummi Indians of Northwest Washington*
Strong, *Stone Age on the Columbia River*
Svoboda, *Plants that American Indians Used*
Tomkins, *Indian Sign Language*
Waterman, *The Whaling Equipment of the Makah Indians*
Wherry, *The Totem Pole Indians*
........, *Dictionary of Chinook Jargon*

Independent study projects (topics):

1. Natural resources which were important to early Indians (cedar tree, whales, salmon, spruce tree, rivers, Pacific Ocean, shellfish, etc.)

Miscellaneous

First Aid Chart (See Materials Section)

2. Uses of plants for food, medicine, clothing, baskets, housing, etc.

3. Indian dyes and paints.

4. Animals hunted and hunting methods of early Washington State Indians.

5. Indian tools for making clothing, shelter, cooking, transportation, weapons.

6. Methods and equipment utilized in making various types of canoes and paddles.

7. As a concluding activity discuss or make a written assignment on Controversial Issue No. 1: *Man's Relationship to His Physical Environment.*

   The Indians used natural resources to satisfy their basic physical needs as all cultures do. The philosophy of the Native American was to live in harmony with nature and the environment. This oneness with nature is illustrated by terms such as Mother Earth and Father Sky.

   Other cultures have different views of the environment. How have other cultures dealt with nature? What effects have the other cultures had on man and on his environment?

   The Indians tried to live with nature and not change it. Should man try to change his physical environment? If so, what effects might this have on man and on his environment? If not, what effects might this have on man and on his environment?

SUBJECT NO. 4: How were the Indian tribes organized?

GENERALIZATIONS: Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

In order to meet individual and group needs, societies organize themselves into groups which in time become established; individuals are members of several such groups or institutions.

Every society develops a system of roles, values and laws that guide the behavior of individuals within the society.

Basic human needs
  social needs—education
    government

Social environment

  social organization

    tribal groups

    social institutions

      family structure
        roles
        rules

      political structure

        power positions (roles)
        leadership qualities
        decision-making methods
        rules, laws

The resources listed for Subject No. 4 may also be utilized for the basic content for Subject No. 4.

Suggested Activities

1. Review the filmstrip "How They Lived." Identify the various roles of family members and the jobs they did. Compare their roles with the roles of the modern American family. The students can record this information in pictures which they draw.

   Filmstrip
   American Indians of the North Pacific Coast
     "How They Lived"

2. After studying the social structure of Indian tribes in the early culture, ask students to chart their personal family trees for the last three generations.

   What are the primary biological and social relationships attending particularly to grandparents in various cultures (Asian, Native American, contemporary American society, European). Discuss these in reference to care and education of children until adolescence, the maternal uncle—discipline and guidance—economic support.

   In Suggested Activity No. 1 and No. 2 develop the generalizations for this problem:

   In order to meet individual and group needs, societies organize themselves into groups which in time become established; individuals are members of several such groups or institutions.

   Every society develops a system of roles, values, and laws that guide the behavior of individuals within the society.

3. Have students study about the longhouses (Coastal and Puget Sound Regions) and mathouses (Plateau Region) and how they influenced the social organization of Indian villages. Students may make models of the various types of longhouses and mathouses. If possible, they can visit the Kwakiutl longhouse at the Pacific Science Center in Seattle. It should be stressed that this particular house type was not constructed in the State of Washington but was a more northern style.

   Thomas Burke Memorial Washington State
     Museum
     Traveling Study Collection "Indians (Puget
     Sound Village Cutout)"

4. Have students role play life as it exists in a group living situation. Utilizing classroom materials—chairs, tape, tables—assign students to various family roles and enact typical daily activities within the houses. These might include:

   "Deciding Who Will Build and Live in the House;" "Dinner Time;" "A Winter Evening;" or "Entertaining Guests from a Neighboring Living Group."

   Examples may be drawn from Japanese family life, and current communal life. What are the advantages of living together in this way? What benefits may be obtained by individuals and the group in general?

5. Discuss or prepare a written assignment on the following questions:

What conflicts might the early Indians have had in specific group living situations? (in the home, hunting and fishing rights and practices, territorial conflicts, etc.)

How did they regulate these conflicts?

What kinds of conflicts do students have?

In discussions for Suggested Activities No. 4, No. 5, No. 6, No. 7, and No. 8 develop the generalization:

Every society develops a system of roles, values, and laws which guides the behavior of individuals within the society.

6. Ask students to make a list of rules for living in a longhouse and / or mathouse. Discuss the reasons for each rule and compare them with rules students have in their own homes. Discuss the reasons for similarities and differences.

7. Present students with situations in the early life of the Indians of Washington State which might have involved interpersonal conflict (bragging, telling on each other, criticising each other, etc.). Ask students to list ways the conflicts might be resolved. Discuss ways students might resolve similar conflicts in their own lives.

8. Indians in the early culture and to some extent in the modern culture endeavor to achieve decisions by consensus. Ask students to role play a problem-solving situation which requires reaching a decision by consensus.

9. View one of the following films:

"American Indians Before European Settlement"
"Indians of Early America."

Have students discuss the similarities and differences in the social orders of the various tribes and how the environment affected their social orders. Relate these social orders to other cultures. How were they affected by the environment? Develop the generalization:

In order to meet individual and group needs, societies organize themselves into groups which in time become established; individuals are members of several such groups or institutions.

Films
American Indians before European Settlement
Indians of Early America

10. Discuss Controversial Issue No. 2: *Social Control —The Individual Vs. the Group*

If an individual lived alone it was by choice or he could have been expelled from his family living group as punishment. What advantages or disadvantages does this form of group living have for a culture? How does it function to meet basic human problems and needs? Possible examples for discussion: Japanese family life, current communal living, past and present Indian communities.

Films
American Indians Before European Settlement
Indians of Early America

Student Bibliography
Beatty, *Squaw Dog*
Hertzberg, *The Great Tree and the Longhouse, The Culture of the Iroquois*
Hofsinde, *Indians at Home*
Houston, *Eagle Mask: A West Coast Indian Tale*
Jenkins, *Before the White Man Came*
Sharp, *Nkwala*

Teacher Bibliography
Drucker, *Cultures of the North Pacific Coast*
Drucker, *Indians of the Northwest Coast*
Ells, *The Twana, Chemakum and Klallam Indians of Washington Territory*
Haeberlin, *The Indians of Puget Sound*
Hertzberg, *The Great Tree and the Longhouse, The Culture of the Iroquois*
Hertzberg, *Teacher's Manual for the Great Tree and the Longhouse*
McFeat, *Indians of the North Pacific Coast*
Stern, *The Lummi Indians of Northwest Washington*
Strong, *Stone Age on the Columbia River*

SUBJECT NO. 5: What was the culture of the early Indians of Washington State?

GENERALIZATIONS: Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

Basic human needs

- social needs
  - education
  - government
- spiritual needs
  - values
  - beliefs

A study of Indian stories reveals further details about the early culture of the Indians of Washington State.

Suggested Activities

1. Read: "The Origin of the Chinook Indians."

   Origin stories are present in all cultures. Their purposes are to explain the unknown, to entertain, to teach, to pass on sacred traditions from the elders of the group to the younger generation. In addition to the original story of the Chinook, include origin stories from such Western cultures as Greek, Roman, Hebrews, etc. Discuss how origin stories deal with fundamental human problems and needs.

   Clark, *Indian Legends of the Pacific Northwest,* pp. 135-6.

2. Read "How Beaver Stole the Fire." Show the first five frames of the filmstrip, "American Indians, Part I," which tell the Navajo story of how people got fire. Discuss the similarities and differences in the stories. Have the students draw pictures of the two legends. From their pictures have them write a group story about "How We Got Fire."

   Clark, *Indian Legends of the Pacific Northwest.*
   Filmstrip
   Minorities Have Made America Great, Part Two, American Indians, Part I, Warren Scholoat Productions, Inc. (Prentice-Hall Co.), 1968.

3. Recall the animals in the story "How Beaver Stole the Fire." Discuss what kinds of things these animals need in order to live in a place, such as type of land, water, plants, etc. Divide the students into pairs and give each pair magazines and scissors in order to cut out pictures of things which are found in this area to help plants, animals and people live.

4. Read the legend, "How Coyote Made the Indian Tribes," and discuss how the originator of this legend attributed certain characteristics of particular Indian tribes to their origin. Ask, "To which tribe do you think this legend belongs?" Why? Have students find out about stories of their people's origins from their parents, elderly people and books, and share these legends with the class.

   Clark, *Indian Legends of the Pacific Northwest,* pp. 172-175.

5. Find legends about certain geographical features, animals, plants and climatic occurrences which are typical of the Pacific Northwest. Show films and filmstrips, play recordings and read these legends to the students. Discuss why stories used to explain these phenomena.

   Films
   American Indians Before European Settlement
   Discovering American Indian Music
   Father Ocean
   How to Make a Mask
   The Hunter and the Forest
   Indians of Early America
   Legend of the Magic Knives
   Loon's Necklace
   Northwest Indian Art
   Paddle to the Sea
   Totem Pole
   Totems
   Winter Geyser

   Filmstrips
   American Indian Legends
   American Indians of the North Pacific Coast, "Myths and Ceremonies"
   The Hassaloyiima (The Star People)
   Indian Stories and Legends

Myths and Legends of Ancient Greece and Rome
Navajo Folklore

Records
R1 Tape No. 2, Slide No. 2, "American Indian Tales for Children Vol. 2 . . . of Gods and Ghosts"
R3 "Indian Music of the Pacific Northwest Coast"

Student Bibliography
Angulo, *Indian Tales*
Beatty, *Squaw Dog*
Beck, *Lummi Indian How Stories*
Berg, *Folk Tales for Reading and Telling*
Brindze, *The Story of the Totem Pole*
Chandler, *Litle Wolfe and the Thunder Stick*
Clark, *Indian Legends of the Pacific Northwest*
Coolidge, *Greek Myths*
D'Aulaire, *Book of Greek Myths*
Glass, *Songs and Stories of the North American Indians*
Graves, *Greek Gods and Heroes*
Harris, *Once Upon a Totem*
Harris,*Raven's Cry*
Heady, *Tales of the Nimipoo: From the Land of the Nez Perce Indians*
Hertzberg, *The Great Tree and the Longhouse, The Culture of the Iroquois*
Hoffine, *Running Elk*
Hofsinde, *Indian Music Makers*
Hofsinde, *Indians at Home*
Houston, *Eagle Mask: A West Coast Indian Tale*
Jenkins, *Before the White Man Came*
Keithahn, *Monuments in Cedar*
Martin, *Nine Tales of Coyote*
Martin, *Nine Tales of Raven*
Matson, *Longhouse Legends*
Mayol, *The Talking Totem Pole: The Tales It Told to the Indian Children of the Northwest*
Ritzenthaler, *Totem Poles*
Sandoz, *The Horsecatcher*
Schultz, *The Trail of the Spanish Horse*
Schweitzer, *One Small Blue Bead*
Sharp, *Nkwala*

Teacher Bibliography
Angulo, *Indian Tales*
Barbeau, *The Modern Growth of the Totem Pole on the Northwest Coast*
Burland, *North American Indian Mythology*
Clark, *Indian Legends of the Pacific Northwest*
Collier, *Indian Art of the Americas*
Costello, *The Siwash: Their Life, Legends and Tales, Puget Sound and Pacific Northwest*
Densmore, *The Study of Indian Music*
Drucker, *Cultures of the North Pacific Coast*
Drucker, *Indians of the Northwest Coast*
Ells, *The Twana, Chemakum and Klallam Indians of Washington Territory*
Farrand, *Traditions of the Quinault Indians*
Gunther, *Art in the Life of the Northwest Coast Indians*
Haeberlin, *The Indians of Puget Sound*
Hertzberg, *The Great Tree and the Longhouse, The Culture of the Iroquois*
Hertzberg, *Teacher's Manual for the Great Tree and the Longhouse, The Culture of the Iroquois*
Holm, *Northwest Coast Indian Art, An Analysis of Forms*
Levi-Strauss, *The Savage Mind*
Marriot, *American Indian Mythology*
McFeat, *Indians of the North Pacific Coast*
Riepe, *The Naturalistic Tradition in Indian Thought, Costumes and Interpretation*
Stern, *The Lummi Indians of Northwest Washington*
Strong, *Stone Age on the Columbia River*
Wherry, *Indian Masks and Myths*
Clark, *Indian Legends of the Pacific Northwest*, pp. 135-6.
. . . . . ., *The Indians' Book*
. . . . . ., *Indian Legends*

6. Have students draw pictures that tell the story of the origin of their people. Use the pictures for a bulletin board.

7. Invite an Indian elder to tell the story of his tribe's origin to the students. Compare this story with the "Origin of the Chinook Indians."

   Clark, *Indian Legends of the Pacific Northwest*, pp. 135-6.

8. Have students view the filmstrip: "Myths and Ceremonies."

   Compare the stories of the early Indians of Washington State with those of other Indian tribes or with those of the Romans, Greeks, Hebrews, or Norse. Discuss how such stories help to meet fundamental human problems and needs.

   Filmstrips
   American Indians of the North Pacific Coast
   "Myths and Ceremonies"
   "Masks"

9. View the film "The Loon's Necklace." Have the students choose some other animal with special markings and in groups, compose their own stories about how their animal received those markings.

   Film
   The Loon's Necklace

10. **Have students make Indian masks to be utilized in other activities; students should study Indian representations of animals and spirits before making their masks.**

To some Indian people, masks have religious and spiritual meaning. If they are to be made they should be done with the proper feeling, not as just another art project.

Directions for making masks:

a. Place a piece of tissue over the face.
b. On top of this place a piece of nylon net with a hole cut for the nose.
c. Cover the face with wide masking tape.
d. Press it into the face's contour.
e. Carefully remove from the face retaining the face's contours.
f. Papier mache the mask with a mixture of Elmer's glue and water and strips of paper. Make sure that some facial features are exaggerated (nose, eyebrows, mouth, chin).
g. Paint the masks with tempera.

Films
How to Make a Mask
Northwest Indian Art

11. View the film: "Totem Pole." It is very important to point out that not all the tribes in the State of Washington were totem tribes. The meaning of the totem pole is often misunderstood. Students should do research on its meaning and to find out which tribes were totem tribes.

Films
Totems
Totem Pole

12. Students can make small totem poles out of paper towel and mailing tubes or stacks of small boxes decorated with construction paper, papier mache and poster paint. Large cardboard boxes may be decorated and stacked to form huge totem poles.

13. After studying various types of origin stories, ask students to write or tape record their own. Origin stories serve different purposes (to explain the universe, to deal with the unknown, to educate children, etc.) Students might approach this assignment in terms of a specific individual facing a particular problem. Some suggestions follow:

a. Where our people came from
b. How our people got fire
c. How the mountains were formed
d. Why the seasons change
e. Why water freezes and ice melts
f. Why ocean water is salty
g. How the beaver got his flat tail
h. Why leaves fall off some trees
i. How the skunk got its bad smell
j. Why some birds migrate and others do not
k. Why bears hibernate
l. What clouds are
m. Why the salmon return to the river each year
n. How to keep the children from wandering into the forest
o. How to teach the children which berries to pick
p. How to find and kill elk when the hunter is afraid of the forest
q. How to find and kill the whale when the hunter is afraid of the sea

This can be both an interpretive and creative exercise—asking students to make their own beliefs.

Have students share their stories with each other and discuss the purposes served by each story. Relate the discussion to the generalizations listed for Problem No. 5:

Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

15. **Note:** Suggested Activities No. 15, No. 16, and No. 17 are designed to encourage students to explore their own personal and cultural values.

Discussion: How did Indians and non-Indians in the early period view and demonstrate courage (respect, fear, love, anger, responsibility, etc.)?

How do students view and demonstrate courage?

What is your courage?

It takes courage for me to . . . .

Define courage. Write a story illustrating your definition.

Collect a series of pictures that mean courage or any other emotion and weave them into a picture story.

16. How did the Indians and non-Indians in the early period answer this question?

What is the difference between youth and man / womanhood?

How do students answer this question?

17. Explore the following questions in a class discussion or written assignment to determine students' understandings of the beliefs and values of the early Indians and non-Indians of Washington State.

What did they do for fun?

Describe a situation that a specific Indian would consider "fun."

What would make them laugh?

What would make them cry?

How would they describe a "good" person?

How would they describe a "bad" person?

What did they think of as "good" or "right"?

What did they think of as "bad" or "wrong"?

What was important to them?

What might they have believed in?

What would they consider a "bad life"?

What would they consider a "good life"?

18. Have students write stories about the various aspects of early Indian life that they have studied. A rebus story (replacing words with pictures) is an interesting way to present these stories.

19. Students can make dioramas representing some aspects of the early life of the Indians of Washington State.

20. As a culminating activity have students make lists, data retrieval charts, murals, individual or group reports to summarize the major beliefs, values, knowledge, traditions and skills that characterized the early Coastal, Puget Sound and Plateau Indian cultures.

In a discussion of this activity build the generalizations indicated for this problem:

Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

21. Discuss Controversial Issue No. 3: **Civilization**

Note: Controversial Issue No. 3 is included to enable students to understand that value judgments such as "primitive," "uncivilized," and "savage" are determined by the cultural frame of reference or point of view of the person making them. Value judgments may prohibit the discovery of basic personal and cultural similarities.

(See p. 5 issue No. 3: Civilization)

What do these words mean?

What kinds of words are they?
(Value judgments)

What characteristics of the early Indian culture indicate that these descriptions are not correct?

1. advanced knowledge of medicinal uses of plants,
2. psychotherapy,
3. meteorology,
4. astronomy,
5. conservation techniques,
6. highly developed technology,
7. social organization,
8. system of beliefs and values.

Many non-Indian people elected to live with Indians. Why did many non-Indians turn to Indian life voluntarily, while so few Indians voluntarily turned to the non-Indian way of life?

In what respects might settlers, mountain men, trappers and the United States Army be described as "primitive," "uncivilized" or "savages"?

What characteristics of modern American culture indicate that these descriptions are not correct?

What do we mean when we say that a group of people is "civilized"?

Topic Two: The Indians of Washington State Encounter Non-Indians

Major Understandings Emphasized in Topic Two

Concepts

Change
Decision-making
Frame of reference
  individual
  cultural
  historical
Social organization

Generalizations

1. Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

2. Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

3. Migration brings about cultural diffusion and diversity.

4. Ideally, the past should be understood on its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

5. Treaties, agreements and pacts among peoples are no more valuable than the respect shown for their provisions, regardless of the validity and legality of the documents themselves.

6. Social institutions change when methods of meeting basic human needs change.

Specific Objectives Emphasized in Topic Two

Cognitive behaviors

As a result of participation in the activities specified for Topic No. 22 students should be able to:

a. Identify the non-Indians who first came to the Pacific Northwest, the countries they represented, their reasons for coming to the area, and then effects they had on each other and on the Indians who lived in the area.
b. Recall the major changes and problems the non-Indians brought to the Indian way of life and the ways the Indians tried to deal with these problems.
c. Apply the concept, frame of reference, in a written exercise, discussion, and / or role playing exercise.
d. Apply knowledge gained from the topic to the decision-making process.

Valuing process behaviors

As a result of participation in the activities specified for Topic No. 2 students should:

a. Become aware of significant historical happenings that have influenced other American people.
b. Appreciate the complexity of human events.
c. Develop a capacity for empathy with other cultures.
d. Appreciate their own immediate frames of references.
e. Develop curiosity about cause and effect relationships.

Inquiry skill behaviors

As a result of participation in the activities specified for Topic No. 2 students should be able to:

a. Maintain and develop map reading skills.
b. Predict outcomes from data.
c. Apply problem solving skills to socio-economic issues.
d. Work in small groups within the classroom developing and refining the organization necessary for a group to proceed.

Organization Patterns Utilized in Topic Two

1. Who were the non-Indians who came to the Indian lands of Washington State?

2. How did the Indian way of life change during the early period of contact with non-Indians?

3. What problems did the Indians encounter as their contacts with non-Indians increased?

4. How did the Washington State Indians choose to deal with these problems?

Controversial issues

Economic development:

When the non-Indians came to the Indian lands of the Pacific Northwest, they worked to exploit the natural resources of the region. The Indians were moved to reservations the non-Indians established for them. The non-Indians justified placing Indians on reservations and taking over Indian land by saying that they made "better" use of the land than the Indians did. The non-Indians felt that they "developed" the land, made it more "productive," and better use of natural resources than the Indians did. The non-Indians and Indians had conflicting values concerning the proper use of land. Because the non-Indian culture was more "technologically" advanced, the non-Indians were able to dominate the Indians and utilize the land as they wished. This "technology" was measured primarily in weaponry. Technological advancement was present in the Indian and non-Indian culture.

1. *advanced knowledge of medicinal uses of plants*
2. *psychotherapy*
3. *meteorology*
4. *astronomy*
5. *conservation techniques*
6. *social organization*
7. *system of belief and values*

Did the non-Indians have a right to take over the land and move the Indians to reservations? Did the Indians have the right to protect their land, lives and families? What effect did treaties, agreements and pacts between the two cultures have on the situation? Should treaties, agreements and pacts be upheld and honored or discarded? Does a "technologically" advanced culture have the right to control and / or exploit another culture? Did the Indians make better use of the land than the non-Indians did?

SUBJECT NO. 1: Who were the non-Indians who came to the Indian lands of Washington State?

GENERALIZATION: Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

1. **Explorers came to explore the area and to claim land for their native or sponsoring nations.**

1579—Sir Francis Drake sailed up the Pacific Northwest Coast and named the entire region New Albion (British).
1592—Greek navigator in the service of the Viceroy of Mexico, Apostolos Valerianos (Juan de Fuca) found the strait named in his honor.
1778—Captain James Cook landed in Nootka Sound and took with him sea otter pelts to China thus initiating fur trade in the area. (British)
1792—Captain George Vancouver surveyed the Puget Sound area and named many landmarks. (British)
1804-6—Lewis and Clark expedition (United States)

2. **Fur trappers and traders came to establish and conduct fur trade in the area.**

See: Meinig, *Great Columbia Plain* pp. 482-500. Spokane House established by the Northwest Fur Company for settlement patterns.

1818—Fort Walla Walla built by North West Company.
Fort Vancouver founded by McLaughlin.
John Jacob Astor moved the North West Company to Fort Vancouver.
Jason Lee.

3. **Missionaries came to the area to convert the Indians to Christianity, to colonize and promote "white" settlement of the region.**

1836—Whitman mission established among the Cayuse near Walla Walla.
Spalding mission established near Spokane.
1836-1840s—Large scale "white" settlement of the area.
1847—Whitman incident.
1849—Oregon Territory established.

4. **Miners, stockmen and farmers came to extract the natural resources and to colonize the area.**

5. **The United States Army came to protect the lives and property of the colonists.**

6. **The United States Government sent representatives to enlarge land claims for the government and the colonists, to settle land claim disputes, to survey the route of the Great Northern Railroad, to reserve lands for the Indians and to organize and develop the reservation system.**
   1854—In preparation for the construction of the Great Northern Railroad, the territorial governors were instructed by the Federal Government to buy out Indian rights and the period of treaty making began in which tribes were placed on reservations. Indians of Western Washington were relocated first by Governor Stevens.
   1855—Governor Stevens established reservations for 17 plateau tribes by treaty.

7. **The result of the non-Indians who came to Indian lands was exploitation of land, people and resources. They were intruders to a highly developed way of life, brought disease, and destroyed life.**

Suggested Activities

1. Utilizing outline maps of the Pacific Northwest region ask students to trace the routes of the early explorers, identify the areas explored, and the landmarks named. Countries represented and land claims established should be indicated.

   Maps
   M4—Routes along the Oregon Trail
   Early Explorations
   Routes to the Columbia 1805-1812
   The Fur Trade 1807-1821
   Hudson's Bay Company Transcontinental System c. 1830
   Hudson's Bay Company Columbia Department c. 1830
   Territory occupied by the Spokane Indians from the Cascade Mountains to the Idaho border
   Territory occupied by the Spokane Indians in Idaho and Montana
   Pacific Northwest States (areas traversed by Peter Skene Ogden)
   Interregional Cultural Influences

2. Outline maps of the area may be used to indicate trading posts, trade routes, missions and army posts, and traditional Indian settlements in relation to trade and travel routes.

3. Ask students to construct data retrieval charts to summarize the information illustrated on the outline maps. Such charts should include the following information:

Names	*Dates*	*Country*	*Reason Came to Wn. State*	*Activities Wn. State*	*Result in Indian Community*

4. View a film on Lewis & Clark. Discuss how the Indian way of life influenced and helped Lewis and Clark to complete their journey.

   Films
   Journals of Lewis and Clark
   Lewis and Clark
   The Lewis and Clark Journey

5. Provide students with an outline map of an actual or fictitious area of land in Washington State. Describe the topography, climate, vegetation and animal life of the area and indicate important topographic features and natural resources with map symbols.

Divide students into groups representing:

- Indians
- explorers
- fur trappers and traders
- missionaries
- miners
- stockmen
- farmers
- United States Army personnel
- United States Government officials

Ask students to describe how people in each of the groups would view the particular area of land.

What features would they consider valuable?

What would they want to do with the land?

How do the views of the various groups harmonize or conflict?

Ask students to give reasons for similarities and differences in the views about land held by people in the different groups.

In this discussion develop the concept of frame of reference (point of view). Distinguish between individual and cultural frames of reference (points of view).

Utilize the concept of frame of reference (point of view) to develop the generalization for this problem: *Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.*

Films

Children of the Wagon Train
Fur Trappers Westward
Journals of Lewis and Clark
Lewis and Clark
The Lewis and Clark Journey
The Mountain Men
Oregon Trail
Pacific Discovery and Development
Settling the West
United States Expansion—The Oregon Country
United States Expansion—Settling the West: 1853-1890

Filmstrips

Lewis and Clark
Pathfinders Westward
Wilderness Kingdom: Indian Life in the Rocky Mountains, 1840-47

Maps

Routes Along the Oregon Trail
Early Explorations
Routes to the Columbia 1805-1812
The Fur Trade 1807-1821
Hudson's Bay Company Transcontinental System c. 1830
Hudson's Bay Company Columbia Department c. 1830
Territory Occupied by the Spokane Indians from the Cascade Mountains to the Idaho border
Territory Occupied by the Spokane Indians in Idaho and Montana.
Pacific Northwest States (areas traversed by Peter Skene Ogden)
Interregional Cultural Influences

Places to Visit

Brewster—Fort Okanogan State Park
Pasco—Sacajawea
San Juan Islands—Orcas Island Historical Museum
Toppenish—Fort Simcoe State Park
Vancouver—Fort Vancouver National Historic Site

Films

Early Sea Explorers of the Pacific Northwest

Student Bibliography

Barker, *Letters of Dr. John McLoughlin: Written at Fort Vancouver*
Biddle, *The Journals of the Expedition Under the Command of Captains Lewis and Clark*
Hart, *Old Forts of the Northwest*

Teacher Bibliography

Binns, *Peter Skene Ogden: Fur Trader*
Meinig, *The Great Columbia Plain: An Historical Geography*
Travis, *The Nez Perce Trail*

SUBJECT NO. 2: How did the Indian way of life change during the early period of contact with non-Indians?

GENERALIZATIONS: Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

Migration brings about cultural diffusion and diversity.

Social institutions change when methods of meeting basic human needs change.

Note: Topic No. 2, Problem No. 2 covers the period up to the 1830s when the fur trade was flourishing and then rapidly declined.

The capture and domestication of the horse brought many changes in the lives of the Plateau Indians as transportation and communication methods and patterns were greatly enhanced. By the time the Indians had contact with the explorers and trader-trappers, the Indians of the Plateau Region were often called "Horse Indians" or the "Horse Tribes."

Generally the initial contacts between the Indians and non-Indians were peaceful and pursued for mutual benefits.

The Indians traded furs for tools which eased their work and for items such as beads for decoration, exchange and enjoyment.

With the advent of the fur trade, hunting among the Indians changed from a rich economy limited to the tribes, to an industry which thrived for a time.

Many changes in the Indian culture ensued as hunting changed to a primary occupation:

1. A major value change occurred as the Indians came to value surplus as an industry. This constituted a basic change in their previous relationship to the physical environment.
2. With the new emphasis on hunting and on gathering a surplus, the arts and crafts were neglected as leisure time diminished.
3. Major changes in the social structure developed as status could be bought as well as inherited and earned in traditional ways.

Note: There is some controversy as to whether the Chinook Jargon was utilized as a trade language among the Indian tribes of the Pacific Northwest before the non-Indians came to the area but in any case it was the trade language used in Indian-Indian transactions among and between Coastal and Plateau tribes and in Indian-non-Indian transactions including treaty settlements during this period. The Jargon consisted basically of Chinook and Nootka words augmented by French and English words. The Chinooks and Nootkas were the major trading tribes in the region, the Nootkas specializing in dentalium shells which were the major medium of exchange in the area and on which they possessed a virtual monopoly. Dentalium shells grew in offshore areas of the Nootka territory.

Suggested Activities

1. View the filmstrip and cassette tape: "How They Changed." Discuss what aspects of the "white man's way" were first adopted by the Indian.

   Filmstrip
   American Indians of the North Pacific Coast
   "How They Changed"

2. In class or in small group discussions ask students to assess as many possible effects the acquisition of the horse might have had on the lives of the Indians of the Plateau Region and on the interrelationships among groups living in the Coastal, Puget Sound and Plateau Regions. Note: Acquisition of the horse came specifically to the Plateau tribes.

Activity No. 2—extension

Compare the effects of the acquisition of the horse with the effects of a particular invention which has occurred during the students' lifetimes. Compare the speed and magnitude of the changes that occurred and try to account for them.

Utilize this discussion to develop the generalizations indicated for this topic:

Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

Social institutions change when methods of meeting basic human needs change.

Migration brings about cultural diffusion and diversity.

Film
Of Horses and Men
Student Bibliography
Hofsinde, *The Indian and His Horse*

3. Utilizing handouts on the Chinook Jargon ask students to detect English influences in the trade language and Indian-French-English usages which have been incorporated in the modern English language.

   Miscellaneous
   Chinook Jargon
   Chinook Indian Words
   Teacher Bibliography
   Dictionary of Chinook Jargon
   Shaw, *The Chinook Jargon and How To Use It*
   Thomas, *Chinook, A History and Dictionary*

4. Discuss the functions and process of development of a trade language.

   The following questions might be utilized to initiate the discussion:

   How would you do business with people whom you couldn't understand and who couldn't understand you?

   What kinds of problems would you have?

   How might these problems be solved?

   What problems might the Indians have had in trading with the non-Indians?

   How did they solve these problems?

5. Ask students to identify any modern trade languages they can think of (banking, stock exchange, computing, etc.). Compare and contrast their functions and processes of development with those of the Chinook Jargon.

6. Students may enjoy doing beadwork projects utilizing glass beads similar to the trade beads the Indians used during this period. Students should understand the principles of the art of Native American beadwork.

   Miscellaneous
   Indian Beading (Student Pamphlet)
   Student Bibliography
   Hofsinde, *Indian Beadwork*

7. Present students with Table 1, Hudson's Bay Company Beaver Returns from Meinig, *The Great Columbia Plain: A Historical Geography, 1805-1910*. p. 88 on an overhead projector or on a ditto.

   Conduct an inquiry lesson asking students to interpret the data on the chart.

   The following questions may be utilized to guide the discussion:

   What does the table tell us about the extent of the fur trade?

   How large an area did it cover?

   Which were the most profitable areas for the fur trade?

   Which were the least profitable?

   What kinds of changes would the fur trade bring to the lives of the Indians living in these (most and least profitable) areas?

   Note the yearly averages in each area and the total averages. What do they tell you about the fur trade? What effect did the fur trade have on the environment?

   What effect did it have on the animal population?

   How might changes in the fur trade affect the lives of Indians living in the fur trade areas?

   Utilize the discussion to develop the generalizations listed for this problem:

   Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

   Migration brings about cultural diffusion and diversity.

   Social institutions change when methods of meeting basic human needs change.

   Films
   Fur Trappers Westward
   Journals of Lewis and Clark
   Lewis and Clark
   Lewis and Clark Journey
   Mountain Men
   Of Horses and Men
   Pacific Discovery and Development
   Settling the West
   United States Expansion—The Oregon Country

United States Expansion—Settling the West: 1853-1890

Filmstrips

American Indians of the North Pacific Coast, "How They Changed"
Lewis and Clark
Pathfinders Westward
Wilderness Kingdom: Indian Life in the Rocky Mountains, 1840-1847

Miscellaneous

Chinook Jargon
Chinook Indian Words
Indian Beading

Places to Visit

Brewster—Fort Okanogan State Park
Vancouver—Fort Vancouver National Historical Site

Slides

Historic Views of Monte Cristo, Washington

Student Bibliography

Arnold, *Broken Arrow*
Baker, *Killer-of-Death*
Barker, *Letters of Dr. John McLaughlin: Written at Fort Vancouver*
Hofsinde, *The Indian and His Horse*
Hofsinde, *Indian Beadwork*

Teacher Bibliography

Binns, *Peter Skene Ogden: Fur Trader*
DeSmet, *New Indian Sketches*
Dictionary of Chinook Jargon
Ells, *The Twana, Chemakum and Klallam Indians of Washington Territory*
Evans, *Puget Sound: Its Past, Present and Future*
Haeberlin, *The Indians of Puget Sound*
McClintock, *Four Days in a Medicine Lodge*
Marriott, *Kiowa Years: A Study in Culture Impact*
Meinig, *The Great Columbia Plain: A Historical Geography, 1805-1910*
Sady, *Teacher's Manual for Kiowa Years*
Saum, *The Fur Trader and the Indian*
Shaw, *The Chinook Jargon and How to Use it*
Thomas, *Chinook, A History and Dictionary*
Travis, *The Nez Perce Trail*

SUBJECT NO. 3: What problems did the Indians encounter as their contacts with non-Indians increased?

GENERALIZATIONS: Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

Ideally, the past should be understood in its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

Note: Problem No. 3 covers the period from the peak and decline of the fur trade to that of the major Indian-non-Indian cultural conflicts which resulted in the confinement of Indians on reservations (1830-1860s).

Although the initial contacts between the Indians and non-Indians who came to the area of Washington State were peaceful, as the non-Indian population increased, problems developed which threatened and began to destroy the Indian culture and the Indian way of life.

1. PROBLEMS WHICH THREATENED THE INDIAN CULTURE

a. **Natural environment**

Non-Indian settlement patterns resulted in a shrinkage of the Indian land base.
Gathering areas were farmed.
The wildlife population was depleted.

b. **Social organization**

The profit system weakened or destroyed the social organization. Traditionally, the authority of a tribal leader was based on a strong personality and on a large closely-knit lineage standing solidly behind him. With the advent of the profit system, varieties of material wealth became available from a source external to the culture. Any person in the tribe (male) could obtain this wealth with a little effort.

Non-Indian pressure for leadership resulted in non-Indians selecting an individual as leader and dealing with him as such. Missionaries contributed to the destruction of the social organization and traditional way of life by forcing their system of beliefs and way of life on a successful traditional social organization.

Non-Indians continually pressured Indians to move to areas both considered less desirable and this caused Indian-Indian and Indian-non-Indian conflicts which contributed to the Indian population decline.

Increased native warfare efficiency through the use of guns brought to the area by non-Indians and intermarriage between Indians and non-Indians also contributed to the Indian population decline.

2. **PROBLEMS WHICH THREATENED INDIAN-NON-INDIAN RELATIONSHIPS**

Indians and non-Indians were unable to understand and / or respect their respective points of view regarding:

a. **Utilization of natural resources**
Indians viewed themselves as part of nature. They utilized only those resources necessary to support their basic needs. They accommodated themselves to the land and did not endeavor to exploit or abuse it.

Non-Indians did not view themselves as part of nature but abstracted themselves from it. They believed in changing and "improving" nature to support their way of life whether it was feasible to do so or not. The result was exploitation of land, people and resources.

b. **Land ownership**
Indians viewed land as the most vital part of man's existence. It is the source of his identity. Land supports all life and cannot be owned by one man or group of men. No individual or group has a superior claim to the exclusive use of land. Land is viewed as the mother of all—Mother Earth.

Non-Indians viewed land as a commodity that can be bought, sold, and owned by one or a group of men. It can be changed and / or "improved" and the individual or group which has a superior method of doing so has a superior claim to the exclusive use of the land. Taking or purchasing Indian land at low prices was justified because the non-Indians felt they could make better use of it.

c. **Political structure**
Indian nations or groups consisted of independent local groups, tribes or villages. Political unity was not stressed or needed in some tribes. Leadership was based on inherited status and personal qualities. No one person or leader was empowered to speak for the whole group. Decisions were made by the consensus of upper class males.

Non-Indians considered the "chief" the leader of one or several related groups empowered to speak and contract for the entire group. In fact, there were many "chiefs" with limited authority.

Suggested Activities

1. Provide students with copies of any or all of the maps and graphs listed to the right or make transparencies and project them on an overhead projector.

Conduct inquiry lessons utilizing these resources. The following questions may facilitate the discussions:

What do these maps and graphs tell you about non-Indian settlements? settlement patterns?

What do they tell you about the size of the non-Indian population? distribution of the non-Indian population? changes in the non-Indian population?

How might these changes affect Indian settlement patterns? populations? distribution of Indian population?

Name as many possible ways that Indian life might have been affected by the changes illustrated on these maps and graphs.

What kinds of problems might the Indians have had as a result of these changes?

What kinds of problems might the non-Indians have had as a result of these changes?

How might Indian-non-Indian relationships have changed?

What kinds of problems might have developed in Indian-non-Indian relationships?

Note: Teachers and students should be able to discuss most of the content for Problem No. 3 in these inquiry lessons.

Maps
The Late Fur Trade and Mission Era
Explorations and Regional Divisions 1853-1856

The Mining Era
Frontier Patterns and Movements
Routes and Portals
Comparative Sequences of Colonizations

2. Discuss the contrasting viewpoints of Indians and non-Indians concerning man's relationship with his physical environment (Topic No. 1, Controversial Issue No. 1), land ownership, and the political structure of Indian tribes. This discussion should provide the necessary background information for the role playing exercise which follows.

Activity No. 2—extension

Construction of a data retrieval chart may be helpful in summarizing the views on various topics.
Suggested form:

TOPICS	*Indians*	*Non-Indians*
Man's relationship with his physical environment		
Utilization of natural resources		
Land ownership		
Political structure of Indian tribes		

Utilize these activities to develop the generalizations for Problem No. 3:

Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized. Ideally, the past should be understood in its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

3. Role play situations involving pride, pretense, jealousy, fear of "different" people, greed, cultural superiority, racial superiority—feelings involved in Indian-non-Indian relationships during this period.

   a. Role play classroom situations which involve these feelings.

   b. Role play these feelings as they might have been displayed in the early Indian culture.

   c. Role play these feelings as they might have been displayed in Indian-non-Indian relationships during this period.

   Such relationships might involve Indians and:
   trapper-traders
   missionaries
   miners
   farmers
   U.S. military personnel
   U.S. governmental personnel
   reservation personnel

4. Describe, interpret and analyze a situation from the points of view of a particular Indian and of a particular non-Indian.

   Particular situations might involve:
   land purchases
   treaty negotiations
   mining practices
   religious practices
   farming practices
   logging practices
   fishing practices
   hunting practices

   a. The following questions may be used to structure the lessons:

      What is the problem?

      What Indian is involved? (identify by geographic area, tribe, age, sex, social position)

      What non-Indian is involved? (identify by occupation, socio-economic position, age, sex)

      How does the Indian view (feel about) the problem?

      How does the non-Indian view (feel about) the problem?

      How many different ways might the problem be solved?

      What are the consequences of each alternative?

      How do you think the problem should be solved?

      Why do you think it should be solved in this way?

      (Solutions must be appropriate for the problem and must be possible.)

   b. Write a treaty or contract defining the terms of the solution.

The treaty or contract should list the parties involved (Indians and non-Indian) and should describe the terms of the agreement including the obligations and benefits each party will have.

Conclude activity No. 4 with a discussion developing the generalization of this topic:

Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

5. Provide students with outline maps of the United States west of Mississippi River and ask them to mark the landmarks mentioned in the letter and to trace the route to Puget Sound described in the letter.

6. Select any problem involving relationships between Indians and non-Indians during this period (1830-1860) such as:

Land purchases, treaty negotiations, mining practices, religious practices, fishing practices, hunting practices, etc.

How did the Indians and non-Indians resolve this problem during this period? What was the result of this resolution? What effect of this resolution can be seen today?

How might Indians and non-Indians resolve the same or a similar type of problem at the present time?

Which standards, values, attitudes and beliefs of Indians in the two periods (1830-1860) (present time) are similar?

Which ones are different?

In this discussion develop the generalization for this topic:

Ideally, the past should be understood in its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

Films
Age of the Buffalo
Chief Spokane Garry
Children of the Wagon Train
Custer: The American Surge Westward
How the West Was Won . . . And Honor Lost
Journals of Lewis and Clark
The Oregon Trail
Settling the West
United States Expansion—The Oregon Country
United States Expansion—Settling the West: 1853-1890
Vanish Prairie Pt. 1: Pioneer Trails, Indian Lore and Bird Life of the Plains

Filmstrips
Historic Views of Monte Cristo, Washington
Pacific Northwest 100 Years Ago

Maps
Comparative Sequences of Colonizations
Explorations and Regional Divisions 1853-56
Frontier Patterns and Movements
The Late Fur Trade and Mission Era
The Mining Era, Patterns of Competition 1858-70
Routes and Portals

Student Bibliography
Arnold, *Broken Arrow*
Baker, *Killer-of-Death*
Davis, *Chief Joseph; War Chief of the Nez Perce*
Faulknor, *The White Peril*
Lampman, *Cayuse Courage*
Lampman, *Once Upon the Little Big Horn*
Lampman, *The Year of Small Shadow*
Montgomery, *Chief Seattle, Great Statesman*
Pollock, *Joseph, Chief of the Nez Perce*
Rush, *Red Fox of the Kinapoo*

Teacher Bibliography
Beal, *I Will Fight No More Forever: Chief Joseph and the Nez Perce War*
Brown, *The Flight of the Nez Perce: A History of the Nez Perce War*
Burns, *The Jesuits and the Indian Wars of the Northwest*
Chief Joseph's Own Story
DeSmet, *New Indian Sketches*
Gibbs, *Indian Tribes of Washington Territory*
Howard, *War Chief Joseph*
Josephy, *The Nez Perce Indians and the Opening of the Northwest*
McWhorter, *The Crime Against the Yakimas*
Marriott, *Kiowa Years: A Study in Culture Impact and Teacher's Manual*
Meinig, *The Great Columbia Plain: A Historical Geography*
Neihardt, *Black Elk Speaks*
Ruby, *Half-Sun on the Columbia: A Biography of Chief Moses*
Splawn, *Ka-Mi-Akin, The Last Hero of the Yakimas*
Swan, *Indians of Cape Flattery*
Swan, *The Northwest Coast*
Weig, *Northwestern Washington*

SUBJECT NO. 4: How did the Washington State Indians choose to deal with these problems?

GENERALIZATIONS: Ideally, the past should be understood on its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

Treaties, agreements and pacts among peoples are no more valuable than the respect shown for their provisions, regardless of the validity and legality of the documents themselves.

Social institutions change when methods of meeting basic human needs change.

PART I

In 1854 the territorial governors were instructed by the Federal Government to buy out Indian rights and a period of treaty making began in which the tribes in the area of Washington State were placed on reservations.

In 1854-5 Governor Stevens relocated the Indians of Western Washington by negotiating the treaties of Point Elliott, Point No Point, Neah Bay, Quinault River and Medicine Creek.

In 1855 Governor Stevens called Plateau area tribes together for a treaty making session and negotiated the Treaty of Camp Stevens with three major tribes, the Yakima, Umatilla, and Nez Perce tribes.

In Western Washington the removal of tribes to the reservations caused problems due to the fact that the treaties regarding the formation of the reservation did not include traditional fishing or gathering grounds. These problems continue today.

In Eastern Washington non-Indian settlers and miners immediately rushed through and settled on the reserved Indian lands. It is important to note that the Indians of Washington State kept some of their lands and ceded the remaining without war at a time when the Indian people outnumbered the white man. The Indians were not a conquered people, and their placement on reservation lands was not caused by losing battles.

PART II

The Indians attempted to deal with these problems in several ways:

1. **Fight—Flight**
   Selected Indian resistance movements
      Puyallup—Nisqually (Leschi)
      Yakima, Spokane, Coeur d'Alene, Palouse
      Nez Perce (Joseph)

2. **Resignation—to reservations**
   Sealth
   Joseph
   Problems of reorganizing life on the reservations.
   Note: See *Indians of the Northwest,* U.S. Department of the Interior, Bureau of Indian Affairs, 1968 for detailed information on this problem.

3. **Religious Movements**
   The Ghost Dance Religion
   Longing for the destruction of the non-Indians and a return to the old way of life.
   Resources: Mooney, *Ghost Dance Religion:*
      Shakers of Puget Sound
      Ghost Dance Religion:
      Smohalla and His Doctrine
   Records: R2 "From a Shaman's Notebook"
   Miscellaneous: Smohalla Speaks
      Songs of the Ghost Dance Religion

Suggested Activities

1. Simulate a treaty making session involving representatives of specific tribes which were involved in the actual treaties and Governor Stevens.

   Students should be appointed to play the following parts: (teacher might also participate)

   Negotiators for each tribe

   Council of Elders for each tribe
   (consulted periodically by the negotiators)

   Governor Stevens

Participants will bargain for the location of the reservation, the size of the reservation, the population to be moved to the reservation, rights to fishing, hunting and gathering areas, services to be provided by the Federal Government, e.g. health care—doctors and medical supplies, protection and law enforcement, education — schools, school supplies, teachers, economic support—cattle, farming equipment, housing, cash payments, etc.

Following the simulation, participants should write a treaty stating the terms of the agreement reached during the negotiating session.

The treaty should list the parties (persons and tribes) involved and should describe the terms of the agreement including the obligations and benefits each party will have.

At the conclusion of this activity discuss the processes involved in treaty negotiations. What kinds of difficulties are involved? In what ways can they be overcome? What are advantages of negotiation process?

Treaties

Treaty Between the United States and the Nisqually and Other Bands of Indians.
Treaty Between the United States and the Duwamish, Suquamish and Other Allied and Subordinate Tribes of Indians in Washington Territory.
Treaty Between the United States of America and the Makah Tribe of Indians.
Treaty Between the United States and the Yakima Nation of Indians.

2. Provide students with copies of the actual treaties negotiated by the Indians of Washington State and Governor Stevens. Discuss the following questions: What privileges and obligations are granted by the treaties?

	Privileges (benefits)	*Obligations*
U.S. Govt.		
Indians		

Compare the agreements reached in the actual treaties with those the students reached in their simulated treaty making sessions.

Give reasons for similarities and differences.

Activity No. 2—extension

Follow up the provisions granted by the treaties to determine which terms of the bargains were upheld by the tribes involved and the Federal Government. Utilize this activity to develop the generalizations for this problem:

Ideally, the past should be understood on its own terms. Historical events should be examined in light of the standards, values, attitudes and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

Treaties, agreements and pacts among peoples are no more valuable than the respect shown for their provisions, regardless of the validity and legality of the documents themselves.

Treaties

Treaty Between the United States and the Nisqually and Other Bands of Indians
Treaty Between the United States and the Duwamish, Suquamish and Other Allied and Subordinate Tribes of Indians in Washington Territory
Treaty Between the Untied States of America and the Makah Tribe of Indians
Treaty Between the United States and the Yakima Nation of Indians
Dictionary of Chinook Jargon

3. The fact that the treaty negotiating sessions were conducted in Chinook Jargon and that the original treaties were written in Chinook Jargon made communication very difficult for the persons involved in the treaty negotiations.

The following exercises may enable students to understand some of the communication problems:

Divide students in half.

Pass out copies of Dictionary of Chinook Jargon with Chinook words and English translations.

Provide one-half of the groups with copies of a treaty or treaties in the English translations.

Ask these groups to translate the treaties into Chinook Jargon.

When they are finished, pass their Chinook Jargon versions to the other group and ask them to translate the Chinook Jargon versions of the treaties into English.

When the second group is finished, compare the original English versions with the second English version translated from Chinook Jargon.

Discuss the similarities and differences between the two English versions and give reasons for them.

How might the use of Chinook Jargon in the treaty negotiating versions of the treaties have affected the negotiating process and the final agreements which were reached?

Activity No. 3—extension

Alternate Assignment:

This assignment should be used when copies of the actual treaties are not available or when the teacher considers the first assignment too long or difficult. Instead of translating the actual treaties of this period into Chinoook Jargon and then from the translated Chinook Jargon version back into English, another type of agreement composed by one group of students may be translated into Chinook Jargon and then given to another group of students who will translate the Chinook Jargon version into English. The treaties developed in Activity No. 1 for Problem No. 4 may be utilized in the alternate assignment. The discussion comparing the two English versions of the agreement may include the same points indicated in the lesson above.

Dictionary of Chinook Jargon

4. After reviewing the problems which threatened the Indian culture and the problems which threatened Indian-non-Indian relationships discussed in Topic 2, Problem No. 3, and the understandings students gained as a result of participation in the suggested activities, present the students with the data in Part 1 of the Content section of this problem.

Duplicate the data as it is written and pass a copy to each student.

Duplicate the maps, "Indian Tribes and Reservations in Washington" and "Areas Ceded by Treaties, Washington Territory" and pass copies to each student.

Assign the students to small groups representing tribes in each of the treaty areas and tribes in the two areas not covered by treaty.

Provide each group with dittoed charts designed to engage them in the decision-making process.

A suggested format:

Group *(Treaty or Non-Treaty Area)*

Members *(Names of students and the tribe each represents)*

Major problems faced by the group:

Possible solutions:	*Consequences of each solution:*

Problems to be confronted and solutions to be utilized listed in rank order:

Problem:	*Solution:*
1.	*1.*
2.	*2.*
3.	*3.*

The following questions may encourage group discussions:

1. What would happen in . . . . . . situation if you said "no" instead of "yes"?

2. What would happen if . . . . ?

3. If you were . . . . what would you have done?

Note: This is a decision-making activity which requires students to analyze a situation, suggest alternatives, assess consequences, and reach a group decision.

It is designed to stimulate the traditional decision-making process of the Indians of Washington State.

Requirements:

1. Each member has equal status in the council and may utilize only his personal persuasive power.

2. The final group decision (ranked order of problems and solutions) must be the unanimous decision of all members of the group.

When each group has reached its final decision, ask each group to share its decision with the class.

Involve the total class in a discussion of the general problems faced by Indians in all of the areas.

Discuss the decision-making process and the group dynamics problems encountered by the students.

What is the process involved in achieving a decision by unanimous consent?

What are the advantages / disadvantages of making group decisions by unanimous consent as opposed to other decision making methods (majority rule, by leaders elected or appointed by themselves or others, etc.)?

advantages —all agree to the decision compromise—each gains and gives up something
disadvantage—very time consuming

What kinds of decisions would best be made by the unanimous consent of the group?

What kinds would best be made by other methods?

5. Utilizing the content listed in Part 2 of the Content section for Problem No. 4 and the Resources listed for Problem No. 4, explore the problems as the Indians actually viewed them and ways they attempted to deal with the problems.

6. As a culminating activity ask students to compare their final group decisions with the decisions the Indians actually made. Assess the similarities and differences in the decisions and attempt to account for them.

7. Role play some of the problems the Indians of Washington State encountered on the newly formed reservations.

Note: Indians had to move to new areas where the reservations had been established.

Often Indians from many different tribes and bands were forced to live together on one reservation.

Often treaty obligations were not honored (fishing and hunting rights, payments, supplies, schools, medical aid, non-Indians on land, etc.).

Often Indians didn't understand the actual terms of the treaties because they were written in Chinook Jargon, which was not always used by the particular tribe.

Develop the three generalizations listed for Problem No. 4 in this activity:

Ideally, the past should be understood on its own terms. Historical events should be examined in light of the standards, values, attitudes, and beliefs that were dominant during a given period and for a given people, rather than evaluated exclusively by twentieth-century standards.

Treaties, agreements, and pacts among peoples are no more valuable than the respect shown for their provisions, regardless of the validity and legality of the documents.

Social institutions change when methods of meeting basic human needs change.

8. Conduct a discussion concerning controversial issues listed for this problem.

Economic development:
When the non-Indians came to the Indian lands of the Pacific Northwest they worked to exploit the natural resources of the region. The Indians were moved to reservations the non-Indians established for them. The non-Indians justified placing Indians on reservations and taking over Indian land by saying that they made "better" use of the land than the Indians did. The non-Indians felt that they "developed" the land, made it more "productive," and better use of natural resources than the Indians did. The non-Indians and Indians had conflicting values concerning the proper use of land. Because the non-Indian culture was more "technologically" advanced, the non-Indians were able to dominate the Indians and utilize the land as they wished. This "technology" was measured primarily in weaponry. Technological advancement was present in the Indian and non-Indian culture.

1. *advanced knowledge of medicinal uses of plants*
2. *psychotherapy*
3. *meteorology*
4. *astronomy*
5. *conservation technique*
6. *social organization*
7. *system of belief and values*

Did the non-Indians have a right to take over the land and move the Indians to reservations? Did the Indians have the right to protect their land, lives and families? What effect did treaties, agreements and pacts between the two cultures have on the situation? Should treaties, agreements and pacts be upheld and honored or discarded? Does a "technologically" advanced culture have the right to control and / or exploit another culture? Did the Indians make better use of the land than the non-Indians did?

Teachers may wish to evaluate student achievement of the cognitive, inquiry skill and valuing process objectives listed for Topic 2 by means of this discussion.

Conduct a discussion or ask students to respond in essay form to the following question:

"How do you feel about the way things were handled?"

Note: This activity is designed to allow students to freely express their feelings concerning Indian-non-Indian relationships during this period.

There are no right or wrong answers to this question. The teacher should freely accept all student responses and make no value judgments concerning them.

Films

Chief Spokane Garry
Custer: The American Surge Westward
How the West Was Won . . . And Honor Lost
Journals of Lewis and Clark
Treaties Made, Treaties Broken

Maps

Areas Ceded by Treaties, Washington Territory
Battleground in the Puget Sound Country
Battleground in the Pacific Northwest
Culture Areas and Approximate Location of American Indian Tribes Today
Indian Reservations in the United States—1948
Indian Tribes of the Northwest
Indian Tribes and Reservations in Washington
Major Reservations to which the Spokane Indians Moved
Map of the Nez Perce Area
The Military Context: Campaigns 1855, 1856, 1858
Portland Area Jurisdiction
Regional Settlement 1870
Spokane Tribal Claims

Miscellaneous

Speech of Chief Sealth
Surrender Speech of Chief Joseph
Speech of Chief Joseph
Songs of the Ghost Dance Religion

Places to Visit

Mukilteo—Point Elliott Treaty Site Monument
Nespelem—Chief Joseph's Grave
Seattle—Museum of History and Industry
Suquamish—Chief Seattle's Grave; Old Man House Monument
Toppenish—Fort Simcoe State Park

Records

"From a Shaman's Notebook"

Slides

Historic Profile of Seattle, Washington

Student Bibliography

Anderson, *Chief Seattle*
Arnold, *Broken Arrow*
Baker, *Killer-of-Death*
Bleeker, *Horsemen of the Washington Plateaus: The Nez Perce Indians*
Davis, *Chief Joseph: War Chief of the Nez Perce*
Emmons, *Leschi of the Nisquallies*
Fall, *Wild Boy*
Faulkner, *The White Peril*
Indians of the Northwest
Kroeber, *Ishi, Last of His Tribe*
Lampman, *Cayuse Courage*
Lampman, *Once Upon the Little Big Horn*
Lampman, *The Year of Small Shadow*
Montgomery, *Chief Seattle Great Statesman*
Pollock, *Joseph, Chief of the Nez Perce*
Rush, *Red Fox of the Kinapoo*
Schultz, *With the Indians in the Rockies*

Teacher Bibliography

Beal, *I Will Fight No More Forever: Chief Joseph and the Nez Perce War*
Brown, *The Flight of the Nez Perce: A History of the Nez Perce War*
Burns, *The Jesuits and the Indian Wars of the Northwest*
Chief, *Joseph's Own Story*
Denny, *Pioneer Days on Puget Sound*
DeSmet, P.J., *New Indian Sketches*
Ells, *Justice to the Indian*
Ells, *Ten Years of Missionary Work Among the Indians*
Evans, *Puget Sound: Its Past, Present and Future*
Evans, *"Washington Territory: Her Past, Her Present and the Elements of Wealth Which Ensure Her Future"*
The Famous Speech of Chief Seattle
Gibbs, *Indian Tribes of Washington Territory*
Hathaway, *Battle of the Big Hole*
Howard, *War Chief Joseph*

Josephy, *The Nez Perce Indians and the Opening of the Northwest*
Josephy, *The Patriot Chiefs: A Chronicle of American Indian Resistance*
McWhorter, *The Crime Against the Yakimas*
Marriott, *Kiowa Years: A Study in Culture Impact and Teacher's Manual*
Meeker, *Washington Territory West of the Cascade Mountains*
Meinig, *The Great Columbia Plain: A Historical Geography 1805-1910*
Mooney, *Ghost Dance Religion: Shakers of Puget Sound*
Mooney, *Ghost Dance Religion: Smohalla and His Doctrine*
Neihardt, *Black Elk Speaks*
Ruby, *Half-Sun on the Columbia: A Biography of Chief Moses*
Southerland, *Howard's Campaign Against the Nez Perce Indians*
Splawn, *Ka-Mi-Akin, The Last Hero of the Yakimas*
Swan, *Indians of Cape Flattery*
Swan, *The Northwest Coast*
Swanton, *Indian Tribes of the Pacific Northwest*
Tebbel, *American Indian Wars*
Travis, *The Nez Perce Trail*
Treaty Between the United States and the Nisqually and Other Bands of Indians
Treaty Between the United States and the Duwamish, Suquamish, and Other Allied and Subordinate Tribes of Indians in Washington Territory
Treaty Between the United States of America and the Makah Tribes of Indians
Treaty Between the United States and the Yakima Nation of Indians
Weig, *Northwestern Washington*
Willoughby, *Indians of the Quinault Agency: Washington Territory*

Topic Three: Modern Life of the Indians of Washington State

Major Understandings Emphasized in Topic Three

Concepts

- Change
- Culture
- Economic development
- Government
  - national
  - state
  - local
  - tribal
- Reservation system
- Rural area
- Social disorganization
- Society
- Urban area
- Urbanization

Generalizations

1. Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

2. The early history of the country has a definite bearing on the traditions, beliefs, attitudes, and ways of living of its people.

3. The trend toward urbanization within the United States as well as in the rest of the world has accentuated problems of social disorganization, interpersonal relationships and group interaction.

4. A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive cultures.

Specific Objectives Emphasized in Topic Three

Cognitive behaviors

As a result of participation in the activities specified for Topic 3 students should be able to:

a. Identify the unique problems resulting from the relationship of the Anglo-American Society and its major agent, the United States Government, to the Indian Communities in Washington State.

b. Comprehend the cultural and philosophical differences between Indians and non-Indians.

c. Identify the enduring social issues confronting Indians and non-Indians in the past and modern worlds.

Valuing process behaviors

As a result of participation in the activities specified for Topic 3 students should:

a. Appreciate the diversity of people in the Pacific Northwest.

b. Respect the cultural and philosophical differences between Indians and non-Indians.

c. Value the contributions to society of persons from all groups.

d. Become motivated to continue study of Northwest Indian history and culture and to improve the life situations of Indians and the relationships between Indians and non-Indians.

Inquiry skill behaviors

As a result of participation in the activities specified for Topic 3 students should be able to:

a. Apply problem-solving skills to socio-economic issues.

b. Analyze and evaluate alternatives by assessing appropriate consequences.

c. Predict outcomes from data.

d. Select policies consistent with values.

Organization Patterns Utilized in Topic Three

Subjects

1. What is the relationship between modern Washington State Indians and the reservation system?

2. How are modern Indians working to develop their reservations?

3. How are modern Indians working to improve the lives of Indians who do not live on reservations?

4. What is the culture of the modern Indians of Washington State?

5. What is the relationship of Indians to the United States Government?

6. What is the relationship of Indians to other minority groups?

7. What is the difference in the status as seen by the state in reservation, non-reservation and urban Indians in the State of Washington?

8. Indian control of the education of their own children.

9. Relationship of Indians to the Bureau of Indian Affairs (BIA).

10. Self-determination—what does it mean?
    The term has different meanings for different Indian and non-Indian people.

11. Sovereignty as it relates to the Indian Community.

12. Definitional views of an Indian—Who is an Indian? Defined in terms of Indian ancestry and community affiliations.

Issues

1. **Cultural diversity.**
When non-Indians came to the region of Washington State they forced the Indians off of their land and placed them on reservations. Teachers were sent to the reservations to teach the Indians to speak and write English. Many other programs were devised to make the Indians give up their culture and adopt the "white man's ways." The termination policy was designed to end the reservation system and move the Indians out of their tribal groups to live as separate individuals in urban and rural areas. The non-Indians tried to impose their values and way of life on the Indians. They tried to make the Indians like themselves. Did the non-Indians have the right to do this to the Indians? What makes people of one culture feel superior to those of another culture? Is it possible for people of several different cultures to live happily together in one area? Must people living in an area all have the same culture in order for them to live happily together?

2. **Fishing rights / treaty rights.**
These rights cannot be taken away without payment of just compensation. The treaties were written by non-Indians and were intended to limit the Indian's rights for 25 years or so. The non-Indians felt that salmon were an infinite resource. Unfortunately the general decline in salmon has resulted from dams, pollution, and non-Indian fishing, not Indian fishing. As an essential part of Indians' diet they harvest only 2 or 3 percent of the annual run, with non-Indians taking the rest.

3. **Law and order jurisdiction.**
Generally speaking, the United States has jurisdiction over Indians in Indian Country except to the extent that Congress has given it to the states or allows the tribes to exercise limited jurisdiction.

4. **Zoning.**

Film
As Long As The Rivers Run
Treaties Made, Treaties Broken

SUBJECT NO. 1: What is the relationship between modern Washington State Indians and the reservation system?

GENERALIZATIONS: Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time.

The early history of a country has a definite bearing on the traditions, beliefs, attitudes and ways of living of its people.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive and rapidly developing cultures.

Modern Washington State Indians constitute three basic groups defined by their relationship to the reservation system:

1. Tribal groups which have reservations.
2. Tribal groups which do not have reservations.
3. Indians living in urban areas who generally are not affiliated with tribal groups or reservations.

From 1953 to 1971 termination was the official policy of the United States Government concerning Indian reservations. This policy referred to ending the relationship of the Indians and their reservations with the Federal Government.

Note: See Cahn, *Our Brother's Keeper: The Indian in White America* for a history of the termination policy.

Modern Indians of Washington State have several alternatives available concerning reservations, each implying certain consequences.

1. **Re-establish land base**
This alternative applies to those tribal groups which do not have reservations and those tribal groups that are regaining their lands.

A. *Positive consequences*
Self-determination, self-control
Secure tribal identity
Secure federal recognition and BIA services and support

Economic growth as a result of established tribal identity
Increased individual self-respect as a result of established tribal identity

B. *Negative consequences*

Political problems involved in the establishment of a reservation must be dealt with effectively
Land claims problems
Gaining public support for the cause

2. **Developing existing land base**
This alternative applies to those tribal groups which have reservations.

A. *Positive consequences*

Self-determination
Establish land base support
Control over land base

B. *Negative consequences*

Must deal with problem of multiple land claims

3. **Selling land base**
This alternative applies to those tribal groups which have reservations. This alternative is not considered as much today as in the past.

A. *Positive consequences*
Self-determination, self-control
Gain freedom from federal control
  Per capita payments to individuals who are then free to use the money as they wish

B. *Negative consequences*
Loss of tribal unity and identity

4. **Move off the reservation**
This alternative applies to members of tribal groups which have reservations.

A. *Positive consequences*
Self-determination
Loss of federal control
Increased employment opportunity

B. *Negative consequences*

Face problems of dealing with the non-Indian society without the economic and social resources of the BIA and the reservation:
  discrimination
  education
  employment
  welfare
  legal problems
  jurisdictional problems

At the present time most of the tribes are trying to gain self-determination over their own future while retaining the benefits provided in the treaties. They are trying to maintain a careful balance between the taking and giving up of tribal powers and programs.

The Washington State Indians whose reservations were established by treaties with the United States Government face recurring conflicts over the terms of the treaties. These conflicts have resulted because the United States Government has not upheld the treaties and the Bureau of Indian Affairs has misused its power to oppose the rights of the Indian tribes.

Note: Teachers should consult American Friends Service Committee, *Uncommon Controversy* for information on the fishing rights controversy.

Suggested Activities

1. Involve the class in a decision-making activity which enables students to explore the alternatives and consequences concerning the reservation system.

   Let students group themselves into groups representing specific Northwest Indian tribes which have reservations and which do not have reservations.
   Ask those groups which lack reservations to explore the alternatives and consequences of establishing or not establishing a reservation.
   Ask those groups which have reservations to explore the alternatives and consequences of developing, selling, or moving off the reservation.

   Utilize data retrieval charts to record the variables involved in the decision-making process.

   Suggested group chart:

Group (Tribe) (Student Members)

Reservation (Location, size, physical features, natural resources, etc., of reservation or proposed area for reservation if the tribe presently lacks a reservation.)

Alternatives available: (one set per group)

Establish	*Not Establish*
Develop	*Not Develop*
Sell	*Not Sell*
Move Off	*Remain*

Consequences:

Group decision:

Justification for decision:

Films
American Indians of Today
Dispossessed
Treaties Made, Treaties Broken
You Are on Indian Land

Maps
Indian Tribes and Reservations in Washington
Portland Area Jurisdiction
Culture Areas and Approximate Locations of American Tribes Today
Indian Reservations in the United States—1948

Slides
Coastal Indians of Washington Today

Student Bibliography
The New Determination of American Indians

Teacher Bibliography
American Friends Service Committee, *Uncommon Controversy*
Answers to Your Questions About American Indians
Bahr, *Native Americans Today: Sociological Perspectives*
Boundy, *Handbook to Indian Legal Problems*
Bureau of Indian Affairs, *Indians of the Northwest*
Hough, *Development of Indian Resources*
Indian Voices: The First Convocation of American Indian Scholars
Josephy, *Red Power: The American Indians' Fight for Freedom*
The New Determination of American Indians
Schusky, *The Right to be Indian*
Self Determination . . . A Program of Accomplishments
Steiner, *The New Indians*
Superintendent of Documents, *American Indians and the Federal Government*

SUBJECT NO. 2: How are modern Indians working to develop their reservations?

GENERALIZATIONS: A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive cultures.

Advantages of economic development of reservations:

Establish land base: support self-determination, self-control.

Due to destruction of land base, some Indian families live on welfare. In order to avoid living on welfare, they need training and jobs.

Reservation development programs are sources of the necessary training and jobs. Job discrimination off the reservations increases the necessity of job opportunities on the reservations.

Problems of economic development:

Must deal with the problem of multiple land claims.

Bureaucratic problems involved in initiating and executing development programs.

Possible loss of federal financial assistance.

Exemplary development programs:

Community Action Programs:
- Lummi
- Makah
- Quileute
- Quinault
- Swinomish
- Tulalip
- Yakima

Manpower Development and Training
Comprehensive Planning:
- Colville
- Tulalip
- Quinault

Johnson-O'Malley parent committees and counselor aides in the schools
Yakima furniture factories
Adult education programs
Lumber management
Fishing and clamming management
Summer schools for Indian students

Suggested Activities

1. Divide students into groups representing the Coastal, Puget Sound and Plateau regions of Washington State. Ask students to select an Indian tribe living in their region at the present time. Encourage students to select tribes representing the following categories: large tribes, small tribes, reservation tribes, non-reservation tribes, urban Indians and rural Indians.

   Ask students to conduct research on the following questions:

   What are the natural resources of the tribes (Indians)?

   How are the tribes (Indians) utilizing their natural resources?

   How might the tribes (Indians) utilize their natural resources in new ways to earn a living?

How do values of Indians affect how they use resources?

In order to carry out this assignment, "natural resources" will have to be redefined (from the definition developed in Topic No. 1, Problem No. 1) to include aspects of both the natural and man-made environments as well as human abilities and skills.

What problems do Indians encounter in development of their resources? Non-Indian exploitation of resources and non-assistance from Bureau of Indian Affairs is a problem.

What unique viewpoints, practices and values could Indian culture contribute to help modern industry learn how to better use natural resources?

Review the following generalizations developed in Topic No. 1.

Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes and exploits the earth to his own ends.

The choices made by people in adapting to (Or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values, and social organization.

Have the various groups share their findings on the three questions with the class.

2. Ask students to select a modern reservation tribe and to list the natural resources of the tribe. Ask students to depict through stories, charts, drawings, skits, or reports the effects of industrialization on the natural resources of the tribe. Ask students to research and describe what the tribes are doing to protect their natural resources.

3. Ask students to select a modern tribe or other group of Indians and compare ways of "earning a living" in the early and modern cultures. Ask students to give reasons for similarities and differences in ways of "earning a living." In discussing reasons for similarities and differences with the students, emphasize the effects of both environmental and cultural change.

4. Divide students into groups and provide the groups with data concerning imaginary reservations. Ask students to express the needs of the groups as they see them and the ways they might work on meeting these needs.

   Provide the groups with information on sources of funds available to the reservation groups and ask students to design a program for development of the reservations to meet the group needs.

5. After studying various development programs, ask students to work on the following activity:

   Both Indians and non-Indians are very concerned about the ecology of Washington State. What unique viewpoints, practices and values could Indians contribute to the solution of specific ecological problems?

   Possible practices which reflect Indian viewpoints:

   Public (tribal) interest would take precedence over special economic interests.

   Return as much land to the natural state as possible. (Man must live with other forms of life on the land and not destroy it.)

   a. Creeks and streams cleared of mining wastes and banks replanted
   b. Replant idle cleared land
   c. Clean beaches, restore oyster and clam beds (Lummi, Quinault, Swinomish, etc.)
   d. Set aside wilderness areas
   e. Stress conservation jobs.

Articles
Wright, "Lummis Shape Own Economic Destiny"
Films
American Indians of Today
Shell Fishing
Places to Visit
Bellingham—Lummi Indian Aquaculture Project, Lummi Indian Weavers
Slides
Coastal Indians of Washington Today
Student Bibliography
Hoffine, *Carol Blue Wing*
Hoffine, *The Eagle Feather Prize*
The New Determination of American Indians
Teacher Bibliography
Bahr, *Native Americans Today: Sociological Perspectives*
Feathers, *These Are the Nez Perce Nation*
Hough, *Development of Indian Resources*
Indian Voices: The First Convocation of American Indian Scholars
Josephy, *Red Power: The American Indians' Fight for Freedom*
The New Determination of American Indians
Schusky, *The Right to be Indian*
Self-Determination . . . A Program of Accomplishments
Steiner, *The New Indians*

SUBJECT NO. 3: How are modern Indians working to improve the lives of Indians who do not live on reservations?

GENERALIZATIONS: The trend toward urbanization within the United States as well as in the rest of the world has accentuated problems of social disorganization, interpersonal relationships and group interaction.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption of the society by more aggressive cultures.

Concepts

Problems of urban Indians:

Indians as the minority or minorities in the United States.

Similarities
discrimination
poverty
unemployment
lack of education
poor health
cultural conflicts

Differences
Special relationship with the U.S. Government by means of treaties providing for educational, health and economic opportunities.
History of poor treatment by the U.S. Government including genocide and forced acculturation and assimilation.

Indians are not treated as individuals and are stereotyped variously as: "drunken" . . . "irresponsible" . . . "stupid" . . . "militant."

Urban Indian Organizations and Their Programs:

Community College—adult education and tutoring programs
Fort Lawton Indian Cultural Center
Foundation for American Indian Rights (FAIR)
Northwest Indian Economic Development Association
Seattle Indian Health Board
Indian Free Clinic
Alcoholism Program
Seattle Indian Women's Service League (Seattle Indian Center)
    Talent Search
    Indian Youth Recreation Program
    Legal Assistance
    Ex-Offender Program
    Model City Technical Assistance
    Employment Security
    Alcoholism Program
    Free Clothing and Food Programs
Seattle Schools Indian Heritage Program
Seattle Vocational Resource Center
Small Tribes Organization of Western Washington (STOWW)
Spokane Indian Center
Tacoma Area Native American Center
United Indians of All Tribes
Washington State Cultural Enrichment Programs:
    John Kaufman

Suggested Activities

1. After researching current programs have individuals or groups of students role play modern urban Indians with specific problems.

2. Activities concerning current programs of urban Indians should be developed.

3. Invite community people to come and discuss their programs with the class.

Films
American Indians of Today
Elliot Lake—Indian Relocation—Report
Exiles
Minority Youth: Adam
Ten Thousand Beads for Navaho Sam

Miscellaneous
Alcoholics Program
Ex-Offenders Program
The Indian Center
Indian Youth Recreation Program
Legal Aid Program
Seattle Indian Center Educational Program (Talent Search)
Seattle Indian Free Clinic
STOWW Community Action Agency
Task Force Legislative Proposals
Tribal Leaders and Indian Organizations

Slides
Coastal Indians of Washington Today

Student Bibliography
Fuller, *Loon Feather*
Lampman, *Navaho Sister*
The New Determination of American Indians

Teacher Bibliography
Bahr, *Native Americans Today: Sociological Perspectives*
Feathers, *These Are the Nez Perce Nation*

Hough, *Development of Indian Resources*
Indian Voices: The First Convocation of American Indian Scholars
Josephy, *Red Power: The American Indians' Fight for Freedom*
The New Determination of American Indians
Schusky, *The Right to be Indian*
Self-Determination . . . A Program of Accomplishments
Steiner, *The New Indians*
Waddell, *The American Indian in Urban Society*

SUBJECT NO. 4: What is the culture of the modern Indians of Washington State?

GENERALIZATIONS: Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

The early history of a country has a definite bearing on the traditions, beliefs, attitudes and ways of living of its people.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive cultures.

Suggested Activities

1. View the filmstrip and cassette tape: "Their Life Today." Have students investigate to find out what steps are being taken by several tribes to maintain their Indian identity and yet remain contributing members of modern American society.

   Filmstrip
   American Indians of the North Pacific Coast
   "Their Life Today"

2. View the filmstrip and cassette tape: "Northwest Coast Indian Traditions Today." Have students compare the life of early Indians with modern Indian life today.

   Filmstrip
   Northwest Coast Indian Traditions Today

3. View the film: "Circle of the Sun." Have students meet in a discussion circle and compare how Indians today are like members of their own family. Discuss the inevitability of change, and have students suggest ways of dealing with it.

   Film
   Circle of the Sun

4. Show the film: "Northwestern American War Dance Contest." Have students learn a popular Indian dance that is being danced today. Discuss how these dance contests help the Indians maintain their heritage and how such festivals might help to unite Indians from many tribes.

   Film
   Northwest American Indian War Dance Contest

5. Ask students to compare the early culture of one of the tribes in their area with their way of life today.

   Ask students to compare the early culture of the non-Indian in their area with their own way of life today.

   The comparision may be made in chart form utilizing the generalization for this topic.

   Every society forms its own system of beliefs, values, knowledge, traditions and skills called its culture.

   A suggested format:

Tribe (or non-Indian culture) ____________________

Location ______________________________

	Modern Culture	*Early Culture*
Traditions		
Knowledge		
Skills		
Values		
Beliefs		

Activity No. 5—extension

When students have completed the comparison exercise, discuss the following questions:

What features of the culture are the same today as they were in the past?

What things have changed?

Try to determine why some things have changed while others have remained the same.

Develop the generalizations listed for Problem No. 4 in this activity:

Every society forms its own system of beliefs, values, knowledge, traditions and skills that is called its culture.

The early history of a country has a definite bearing on the traditions, beliefs, attitudes and ways of living of its people.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive cultures.

6. Read the poems written by modern Indian poets of Washington State listed in the Resources and / or provide students with copies of them.

   Discuss the following questions:

   What do the poems reveal about the cultural values of modern Indians?

   How do these reflect the values of early Indians?

   In what ways have the values stayed the same or in what ways are modern Indians returning to the values of the Indians in the early culture?

   Relate the poems to the generalizations listed for Problem No. 4. In what ways do the poems lend support for the generalizations?

7. Ask students to write a poem or short story expressing their feelings about the current life styles of the Indians in their region.

8. Ask students to draw or paint pictures depicting the current life styles or comparisons between the modern and early life styles of Indians in their region of Washington State.

9. Read aloud or ask students to read the story "A Day with Yaya" by Darlene McCarty.

   Discuss the following questions and ask students to respond to them in a written assignment:

   What does the story reveal about the modern culture of the Spokane Indians? (family, life, values, beliefs, customs, view of nature, etc.)

   What features of the early culture are still part of the modern culture as described in the story?

   In what ways does the modern culture differ from the early culture?

   Describe the grandmother and the granddaughter in the story.

   Legends and Stories
   A Day with Yaya

10. Ask students to compare the modern culture of the Indians in Washington State with the culture they live in.

    The chart listed in Suggested Activity No. 5 for this problem might be useful for organizing the necessary information.

    Discuss the similarities and differences between the cultures.

    Review the following generalization:

    Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

    Describe the ways each culture functions to meet basic human problems and needs.

History of the policy of the United States Government toward Indians.

From the earliest days of Indian affairs, the policy was extinction—the government tried to kill off the Indian people. The removal policy was the policy during the early and middle 19th century. The government forced Indians to give up their lands in the East in return for Western acreage. Toward the end of the century a policy of "civilizing" the Indians began. In true capitalist form, the purpose of this policy was to make the Indians land owners. Efforts to destroy Indian culture were also a part of this policy. Native religions were discouraged or outlawed and the Christian religion was encouraged.

During the allotment period the Indian people witnessed one of the biggest land grabs in history. Economic dependency on the government increased.

An experience called "termination" was practiced during the 1950's. The government arbitrarily ended its responsibilities to certain tribes. Indian languages have no words for termination but the closest translation would be "to kill off" or to "wipe out." Fortunately this policy was recently ended.

The only successful future for Indian communities is if the government seriously adopts the policy of self-determination and ceases control over the Indian people's lives, future and destiny.

Articles
"The American Indian"
Films
American Indians of Today
The Apache Indian
Between Two Rivers
Boy of the Navajos
Charley Squash Goes To Town
The Child: An Indian Approach to Education
Circle of the Sun
Eskimos: A Changing Culture
The Forgotten American
Geronimo Jones
Hopi Indian Village of Life
Indian Boy of the Southwest
Indian Canoes Along the Washington Coast
Indian Dialogue
Indian Fair
Indian Musical Instruments
Indians of the Plains—Present Day Life
Man's Effect on the Environment
Navajo Indian Life
Navajos, The Children of the Gods
Northwestern American Indian War Dance Contest
One Special Dog
Our Totem is the Raven
Pueblo Boy
Ronnie
Thunderbird
The Treasure
Filmstrips
Northwest Coast Indian Traditions Today: A Contemporary Look at Remnants of a Heritage
Olympic Coast Indians Today
Places to Visit
Inchelium—Colville Reservation, Inchelium Community Fair Rodeo
LaConner—Swinomish Reservations, Swinomish Festivals
Marietta—Lummi Reservation, Lummi Stomish Water Carnival
Marysville—Tulalip Reservation, Tulalip Tribes Treaty Days
Neah Bay—Makah Reservation, Makah Days
Nespelem—Colville Reservation, Circle Celebration
Oakville—Chehalis Tribal Days
Omak—Omak Stampede
Redmond—Northwest Inter-Tribal Indian Days Celebration
Soap Lake—Colville Reservation, Suds 'n Sun Celebration
Records and Tapes
Indian Culture
Music of the American Indian
Peter La Farge on the Warpath
The Yakima Nation
Slides
Coastal Indians of Washington Today
Indians of Eastern Washington Today
Student Bibliography
Allen, *Tall As Great Standing Rock*
American Indian Calendar
Borland, *When the Legends Die*
Bulla, *Eagle Feather*
Bulla, *Indian Hill*
Clark, *Little Navaho Bluebird*
Feathers, *These Are the Nez Perce Nation*
Hoffine, *Jennie's Mandan Bowl*
Institute of American Arts Students, Anthology of Poetry and Verse
Kirk, *Young Chief of the Quileutes: An American Indian Today*
Lauritzen, *The Ordeal of the Young Hunter*
McKeown, *Come to Our Salmon Feast*
McKeown, *Linda's Indian Home*
Momaday, *House Made of Dawn*
Montgomery, *The Wrath of Coyote*
The New Determination of American Indians
Northwest Coast Indians ABC Book
Poetry by American Indians (1969-1970)
A Report: Master Carvers of the Lummi and Their Apprentices
Thompson, *Getting to Know American Indians Today*
Voss, *White Cap for Rechinda*

Teacher Bibliography
American Indian Calendar
The American Indian Today
American Indians Today: A Search for Identity
Bahr, *Native Americans Today: Sociological Perspectives*
Borland, *When the Legends Die*
Feathers, *These Are the Nez Perce Nation*
Hough, *Development of Indian Resources*
Indian Voices: The First Convocation of American Indian Scholars
Institute of American Indian Art Students, Anthology of Poetry and Verse

Josephy, *Red Power: The American Indians' Fight for Freedom*

Momaday, *House Made of Dawn*

The New Determination of American Indians

Poetry by American Indians (1969-1970)

A Report: Master Carvers of the Lummi and Their Apprentices

Schusky, *The Right to be Indian*

Self-Determination . . . A Program of Accomplishments

Steiner, *The New Indians*

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ARTICLES

"The American Indian," *House Beautiful*. Volume 113, Number 6, (June, 1971), pp. 37-62.
An outstanding special section on the ancient and modern crafts of Indians in the major regions of the United States. Many color and black and white photographs. Map of Indian craft sources and reservations throughout the United States.

"Building on Backgrounds," *Instructor*. January, 1972, Vol. 71, No. 5, pp. 39-51.
Effects of cultural values on behavior and attitudes of children who live in, and between two cultures. Mexican American, Puerto Ricans, and Menominee Indians (Wisconsin). Excellent charts contrasting value systems, teaching suggestions, counseling suggestions, bibliography.
Stresses effects of value conflicts on children's education.

"Indian Education," *Inequality in Education*. Number 7, February 10, 1971, Center for Law and Education, Harvard University, 38 Kirkland St., Cambridge, Massachusetts, 02138. Free to individuals.

Miller, E. "American Indian Children and Merging Cultures," *Childhood Education*. April, 1968.

"Our Indian Heritage," *Life*. Volume 71, Number 1, (July 2, 1971), pp. 10-11, 38-67.
Includes articles on Indian portraits, sacred places, art, philosophy and "The Custer Myth." Excellent photographs.

Raucek, J.S. "Most Oppressed Race in the United States: "The Indian" *Educational Forum*. May, 1965.

"Special Issue Focusing on Indian Education." *Record*. Volume 37, No. 4, May, 1971, Seattle, Washington 98195, The College of Education, University of Washington.

"Teaching About American Indians," *Social Education*. Vol. 36, No. 5, May, 1972.
Excellent current resource. Entire issue devoted to Indian and non-Indian education about the American Indian.

Wax, Murrary. "American Indian Education as a Cultural Transaction," *Teachers College Record*. May, 1963.

Wright, Don D. "Lummis Shape Own Economic Destiny," *Opportunity*. Volume 1, No. 7, October, 1971, pp. 19-22.
Story of the aquaculture project.

Age of the Buffalo

(#7657, color; 16mm film; 14 min., $12.00)

The wild American West recreated through a cinematic treatment of Frederick Remington's paintings. Shows how the Indians relied on buffalo for food, clothing and shelter, and recreates in animation, two exciting buffalo hunts. One shows the Indian practice of killing only for need; the other documents the "white man's" wanton massacre. A rare view of a frontier, species and culture now vanished. Release date: 1966 EBEC.

Films/1972-73/University of California/Extension Media Center
Berkeley, California.
Intermediate School District #114, Port Townsend, WA.

American Indians Before European Settlement

(Color; 11 min., J-H)

Before the coming of the Europeans, North America was inhabited by Indian tribes who had occupied the continent for thousands of years. Where they originally came from, how they lived, and unique aspects of their cultures as related to their environment, are portrayed in this account of Indian life in five basic regions of the U.S.-- the Eastern Woodlands, Great Plains, Southwest, Far West and Northwest Coast.

American Indians of Today

(Color; 16 min., I-J-H)

Contrasts present-day activities, achievements and problems of American Indians as they exist on a reservation and in urban relocation centers. Reveals current trends that are shaping the future of Indians as ranchers and farmers, migratory workers, craftsmen and artists, professional men, and technicians.

Center for the Study of Migrant and Indian Education,
Toppenish, WA. 98948
Intermediate School District #103, Pasco, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #114, Port Townsend, WA.

Animal Tracks and Signs

(Color; 16mm sound film, 11 min.,)

Points out how animals can be identified by the tracks they leave. Two children "capture" some animal tracks in their mud trap and identify them in a book.

The Apache Indian
(F446; 11 min., K-6)
Depicts life, ceremonies and industries of Apache Indians in the setting of their native territory. Includes the puberty ceremonial and devil dance. Coronet 1943

As Long As the Rivers Run
Survival of American Indians
Franks Landing, Washington

Ballad of Crowfoot
(#7890 Challenge for Change Program; 16mm; 10 min., $8.00 rental)
History of American injustice and greed as viewed by an American Indian, through picture and song. Beginning with animated early still photographs of Indian life amid huge buffalo herds, effectively and concisely uses moving images to present destruction of the buffalo, broken treaties, land-grabbing by railroad companies and settlers, and forced marches to reservations. Through it all, the Indians look quietly and proudly into the cameras. Ballad that narrates the film composed and sung by the director, Willie Dunn, a Micmac Indian. NFBC. International awards. Copyright: 1968. CONT/McG-H.

Films/1972-73/University of California/Extension Media Center
Berkeley, California

Beach and Sea Animals
(F-2241; color; 16mm film; 10 min., EBE, 1957 I-J-H)
Physical structure and activities of starfish, sea urchin, crab, cuttle fish, octopus, crayfish, lobster, shrimp, snail, scallop, and sea cucumber. Method of protection.

Intermediate School District #113, Olympia, WA.

Bear Country
(F-6030;color; 16mm film; 39 min., Walt Disney, 1957 I-J-H)
No animal has more human curiosity, laughter and respect than the North American Black Bear. Disney cameras provide remarkably complete and exciting photographic coverage of all the fun, fury and family life of this shaggy ruler of the Rocky Mountain region.

Intermediate School District #113, Olympia, WA.

Beaver Valley
(F-6031;color; 16mm film; 32 min., Walt Disney, 1953 K-12)
Shows birds, animals and fish in their native habitats in the region of the beaver pond, including their courtship, housebuilding and struggle for survival.

Intermediate School District #113, Olympia, WA.

Between Two Rivers

(Color; 26 min., 1969)

Thomas James White Hawk, one American Indian who tried to make it in the white man's world and failed, was a promising pre-med student at the University of South Dakota. Now, the 21-year-old Sioux Indian is serving a life sentence for murder and rape. No attempt is made to excuse his crimes, but rather to look at the case as an extreme example of the alienation of Indians who are caught in a cultural conflict.

University of Washington, Seattle, WA. 98195

Boy and the Mountains: A

(200; color; 16mm film; 16 min., Martin K-J)

An essential element of a western boy is a tree, a mountain, and the western sky. The boy who narrates this story travels through lush western slope forests thick with underbrush; drier open forests of the eastern slopes, to sage brush country and the Columbia River. As he visits with forest rangers, fish and game biologists, knowledge comes as an understanding of why conservation and wise use of these mountain resources of water, trees, and game is so important.

Intermediate School District #102, Walla, WA.
Intermediate School District #113, Olympia, WA.

Boy of the Navajos: A

(F-2252; color; 16mm film; 11 min., Coronet 1956 K-6)
(Social Studies/Indians)

This is the story of a present-day Navajo boy as he herds sheep in the Arizona desert, spends evenings with his family in their hogan, and takes a trip to the trading post where he sells drawings he has made of the Navajos.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #113, Olympia, WA.

The Cascade Mountains

(Color; 20 min., I-J-H)

Overview of the mountain range, peaks, glaciers, fossils shown. Martin Moyer.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #103, Richland, WA.
Intermediate School District #106, Wenatchee, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Charley Squash Goes to Town

(Color; 16mm sound film; 5 min., sale: $100.00 rental: $15.00; Learning Corp. of America J-H)

Using animation, an Indian producer developed a short film that presents the problems of Indian identity today. The basic question of the film asks: Is there an alternative to staying Indian or going white?

With a perceptive teacher, the use of Charley Squash could be a successful experience in analyzing problems of cultural identity. The action is fast on the film, and it will probably require a second or third screening for students to understand its full message.

ASSESSMENT: Good

NCSS review*

Chief Spokane Garry

(Color; 16mm film, 24 min.,)

Life of the Chief of the Spokane Indians which illustrates the history and fate of the Indians of eastern Washington during the Nineteenth Century.

Center for the Study of Migrant and Indian Education
Toppenish, WA. 98948
Intermediate School District #109, Everett, WA.
Intermediate School District #114, Port Townsend, WA.
Seattle Public Library, Seattle, WA.

The Child: An Indian Approach to Education

(Color; 30 min.,)

The Yakima Indians present their views of their own problems in this film written and narrated by members of the Yakima Nation. Education is waging a war against illiteracy, apathy, and possible extinction. The battle takes place on the college campus, in converted farm houses, in the public schools, and in a timber camp in the Cascades called Camp Chapparrel.

Children of the Plains Indians

(Color; 16mm film; 19 min., c1962, Dist.- McGraw-Hill I-J-H.)

Offers an intimate view of Indian life on the Great Plains prior to its invasion by white settlers. The cultural heritage, social life, work of men, women and children, and a buffalo hunt are depicted.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

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*NCSS - National Council for the Social Studies

Children of the Wagon Train

(Color; 16mm film; 18 min., c196J,
Dist.- McGraw-Hill I-J-H.)

Recreation of life on wagon trains on the Oregon Trail in 1849, as described by a 14-year-old boy. Explains some motivating forces of the movement west, hardships endured, and shows features of the land.

Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Circle of the Sun

(Color; 16mm; 30 min., 1960)

"Taking the impressive and nostalgic ritual of the Sun Dance on the Blood Indian reservation in Alberta, Canada, as its framework, CIRCLE OF THE SUN examines the life of the Indian with honesty and perception. The conflicting attractions of tradition, with its call to heroism and greatness, and assimilation into the mainstream of Canadian life, with its economic wealth, place the Indian in a dilemma that has yet to be solved satisfactorily. The older Indians dwell on their former glories at length, exaggerating outrageously to each other, but always with good humor of a people that recognized that a story is better for a little embroidery. They in particular, obviously regret the growing loss of identity as a nation. The working world of the younger Indian, the ranch, rodeo, and oil camp, forms a minor key counterpoint to the richness of the traditional religious ceremonial . . . The most memorable feature of the film is its sensitive, reflective narration spoken by Pete Standing Alone, a young Indian who's feeling for the subject adds further dimension to a fascinating film."

---Booklist

University of Washington, Seattle, WA 98195

Columbia: Great River of the West

(Color; 16mm film, 22 min., Moyer J-H-A)
Shows purpose for the explorations important to the Columbia River; presents select historical scenes on the river; locates the river's mouth; demonstrates the power potential of this mighty river, and in general, dramatizes the important aspects of the Columbia River.

Intermediate School District #106, Wenatchee, WA. 98801
Intermediate School District #114, Port Townsend, WA.

Common Animals of the Woods

(Black & white; 11 min., EBE. -K-6)
Studies various common animals in their natural habitats. Permits observation of such animals as the squirrel, rabbit, raccoon, porcupine, otter, mink, beaver, oppossum, skunk, and woodchuck. Includes authentic information as to appearance, size, habitat, habits, and in most cases, care of the young.

Intermediate School District #102, Walla Walla, WA.

Conifer Trees of the Pacific Northwest

(Color; 16mm; 16 min., c1957 Dist.-Martin Moyer. I-J-H.)
Useful as a teaching aid for individual tree identification, the film is narrated by a boy and girl who are gathering facts and information related to the nine common Northwest trees they describe.

Intermediate School District #103, Pasco, WA.
Intermediate School District #106, Wenatchee, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Custer: The American Surge Westward

(F-1016; 36 min., J-H)
Discuss factors which motivated Americans to settle in the Great Plains. Traces events leading up to the Battle of Little Big Horn.

Intermediate School District #114, Port Townsend, WA.

Decorative Foliage (Man and the Forest, Pt. 3)
(Color; 16mm film, 20 min., c1971, Dist. - Martin Moyer I-J -H)
One of several films which explain special forest products harvested in the forests of the Pacific Northwest: including boughs, fern fronds and mosses and relating these products to the economy.

Intermediate School District #109, Everett, WA.

Discovering American Indian Music
(Color, 16mm; sound film; 24 min., sale: $325; rental: $20;
BFA Educational Media K-H)
The rich and varied music traditions of the American Indians are examined in terms of their religious and ceremonial settings. Songs from various Indian groups are presented in a comparative contrasting manner.
Fills a large vacuum in the film media available for teaching about American Indians. Most films dealing with American Indians use Indian music as a background at some point, but they do not make an attempt to present the music as the subject itself; therefore, students often perceive Indian music as a monotonous chanting or yelping. The 24 minutes spent viewing this film should help students understand Indian music and contribute to students appreciation of this art form.
ASSESSMENT: Excellent
NCSS review

Discovering the Forest
(Color; 16mm;sound film; 11 min.,)
Encourages children to observe, then interpret their observations. Without narration, the film takes the child on a field trip to the forest, where the mood of the forest is established through its own atmosphere, sounds, and varied forms of life. Original music adds to the feeling of "a day in the forest."

Dispossessed
(#8015, color; 16mm, 33 min., rental $22)
Sympathetic view of Pit River Indians' struggle to regain lands in Northern California taken from them in 1853 and now controlled by Pacific Gas and Electric Company and other corporations. Shows Indians' impoverished living conditions and describes how PG&E dams, built without consulting Indians, destroyed salmon runs on which they depended. Traces legal history of land dispute back to broken treaties of 19th century. Includes interview with PG&E lawyer. Ends with mass arrests of Indians occupying land. Copyright 1970, BAYG.

Films/1972-73/University of California/Extension Media Center
Berkeley, California

Dunes

(Hold-Rinehart etc., color film; 7 min., I-J-H.)
One of a series of visual poems on the American wilderness. Sound, color, and masterful camera work combine to produce an unforgetable experience. Teachers have successfully used the films for creative writing and film study.

Intermediate School District #106, Wenatchee, WA. 98801

Ecology: Olympic Rain Forest

(F-5047; color; 16mm film; 20 min., I-J-H.)
International Film Bureau, 1970)
(Ecology/Geography)
Presents the unusual characteristics of the rain forest on the Olympic Peninsula in the state of Washington. The film explains with animation and live photography how topography, geographic location and the constant prevailing winds from the Pacific Ocean combine to produce excessive moisture. This moisture has created in the canyons an area of luxuriant growth where many species of animals and plants thrive in an interdependent community.

Intermediate School District #113, Olympia, WA.

Elliot Lake-Indian Relocation-A Report

(Black and white; 16mm; sound film; 29 min; sale: $180; rental: $14
National Film Board of Canada.)
Twenty Canadian Indian families were relocated to Elliot Lake for job training to be placed in an industrial urban center away from the reserves. The film serves as a documentary report on the progress of the training program, the reactions of family members being relocated, the views of the staff personnel training the Indians, and the views of the local townspeople to the Indian families. The subject of the film is a major issue in both Canadian and United States Indian affairs - relocation. Relocation was once a popular strategy of the BIA to answer the problem of the lack of jobs on the reservations. Indian families were removed to training centers and placed in urban jobs. Loss of identity, poverty, and various problems of urban living were the result. The film provides a good foundation to begin studies of the various problems in contemporary Indian affairs.
ASSESSMENT: Fair
RECOMMENDED GRADE LEVEL: High School and College. NCSS review.

Environment and Survival: Life in a Trout Stream

(455; color; 16mm film; 10 min., BFA J-H).
This film is a study of the problems of survival faced by a trout in a rocky stream. Highly developed instincts help protect the fish from enemies and help him survive. Instinctual patterns determine his selection of a feeding location in the stream and his eventual migration upstream to spawn.

Intermediate School District #102, Walla Walla, WA.

Eskimos: A Changing Culture

(Color; 16mm; sound film; 17 min; sale: $235; rental: $15; BFA Educational Media.)
Eskimos of Nunivak Island in the Bering Strait are used to examine the effects of technological change on culture. The producer limits the film to one generation in the lives of the Island's inhabitants as it examines processes of cultural change in a subtle case-study format. This film is an excellent example of the use of media about American natives to discuss change processes that are affecting the total society. The factors of rising expectations, increasing education, changes in mobility patterns, and value changes are presented in an open-ended non-condescending manner.
ASSESSMENT: Excellent.
RECOMMENDED GRADE LEVELS: Upper Elementary through High School. NCSS review.

Exiles

•NOTE: This is a controversial film; use with caution.
(#6688, 77 min., rental $23)
Story of one anguished but typical night in the lives of three young American Indians who have come to live in downtown Los Angeles. Follows them through hours of drinking, playing cards, picking up girls, and fighting until their frustration finally erupts on a windswept hilltop. There, high above the lights of the city, they beat their drums until dawn, drunkenly trying to sing and dance the old tribal songs. This unusual film evolved entirely from the actual lives of the protagonists, who play themselves and improvise the dialogue. Filmed over a period of more than three years.
Top International awards. Release date: 1961. CONT/McG-H.

Films/1972-73/University of California/Extension Media Center,
Berkeley, California

Father Ocean

(Color; 16mm; 10 min.,)
A Quinault Indian legend about the origin of some lakes and why eastern Washington is drier than western Washington. The illustrations used by the Indian storyteller are figures and symbols frequently found in Northwest Indian art.

Seattle Public Library, Seattle, WA.

Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

Food Supply: Its Effect on Civilization

(841; color; 16mm film; 13 1/2 min., Journal Films I-J-H.)
In all societies, man has first had to attend to his food needs before he could develop a civilization marked by cultural and scientific achievement. The film traces the factors that have either fostered or hindered agricultural growth and consequently civilization. It further examines these factors in a number of societies and eras.

Intermediate School District #102, Walla Walla, WA.

Forest Grows: The

(309; color; 16mm film; 11 min., EBE J-H)

Presents the story of how our forests grow. Points out and describes the various elements that contribute to the mature forest, emphasizing the unique contribution of each element. Explains forest zones in relation to temperature and rainfall, and defines the phrase "the climax forest."

Intermediate School District #102, Walla Walla, WA.

The Forgotten American

(Color; 25 min., J-H)

Documents the impoverished condition of the American Indian - their minimal food and housing, their inadequate educational facilities, their limited employment opportunities, and the continued exploitation of the white man. Explores the damaging loss of identity and self-respect.

Fossil Story, The

(F-4188; color; 16mm film; 19 min., Shell Oil Co., 1953, I-H)
(Earth Science)

A fascinating study of the earth-locked remains of animal and vegetable life that flourished hundreds of millions of years ago. Vivid action scenes and animation sequences help to describe clearly the important role played by fossils in our everyday life.

Intermediate School District #113, Olympia, WA.

Fur Trappers Westward

(F-805; 30 min., I-J-H.)

Recreates the life of the trappers in the unexplored West in the early 19th Century. BARR 1953.
Media Resources 1971-72.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #114, Port Townsend, WA.

Games of Staves

(#5805; color; 16mm; EMC Sales Film; "American Indian Series," 10 min., rental: $9, sale price: $100.)

Pomo boys demonstrate the game of staves - a variation of the dice game, using 6 staves and 12 counters - played by most of the Indian tribes of North America. Explains the individualized pyrographic ornamentation of the staves and counters. Release date: 1962, EMC.

Films/1972-73/University of California/Extension Media Center, Berkeley, California.

Geronimo Jones

(Color; 16mm; sound film; 21 min; sale: $240. Rental: $20; Learning Corp. of America.)

Geronimo Jones, a young Indian boy on the Papago reservation, learns the legends of his tribe from his grandfather, who is a descendant of Geronimo, and is given a treasured Indian medallion. Geronimo Jones wears the medallion to school, and when he touches it his thoughts return to the days when the Indians were hunters and warriors on the plains. Geronimo Jones experiences personal conflict between the "Old Indian Way" and the modern society which is represented by a cousin who works in a nearby observatory. Will he grow up to become an astronomer like his cousin, or a warrior in the legends of his grandfather? After school one day, Geronimo Jones goes to town and is tricked by a white storekeeper into trading the medallion for a used television set for his grandfather. The closing scenes of the film show the grandfather falling asleep, or pretending to sleep, as the cavalry charges the Indians in a movie on the used television set. Geronimo Jones slips out of the house and meets his cousin to go to the observatory.

The film makes excellent use of contrasting music and imagery to present the passionate search for identity by Geronimo Jones. The film presents the problems of cultural conflict, acculturation, stereotyping, and exploitation and leaves the discussion and interpretation to the viewer.

ASSESSMENT: Excellent

RECOMMENDED GRADE LEVELS: Middle grades through college; NCSS review.

The Great River of the West - The Columbia

(Color; 16mm; 22 min., c1961, Dist.-Martin Moyer, I-H)

Photographed along the entire 1210 miles of the Columbia River from source to mouth, the first-half of the film presents the history of the area, and the second-half explains the geography of its course.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #109, Everett, WA.

Hopi Indian Village Life

(F-449; 11 min., K-I)

Portrayal of the Hopi Indians and their mode of living as it exists today. Makes clear the changing character of Hopi Indian life. Coronet 1956. Media Resources 1971-72.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #114, Port Townsend, WA.

How Man Adapts to his Physical Environment
(Color; 16mm; 20 min., c1970, Dist.- McGraw-Hill, I-J-H.)
Man's survival has depended greatly upon the biological adaptations he has made to his environment because he has a reasoning mind, but plants and other animals are limited in environmental selection.

Intermediate School District #109, Everett, WA.

How the West Was Won...And Honor Lost
(Color; 16mm; 25 min., 1970.)
This film is a history of the treaties made and unhonored. The removal of the Cherokee Nation from their home across a "Trail of Tears" during the winter in which one-fourth of their people died, destruction of the buffalo and emergence of the Ghost Dance religion, which incited the U.S. Seventh Cavalry to massacre over three hundred men, women and children at Wounded Knee. Then, the final wars ending in the defeat of Geronimo in 1886. The question must be asked where is the honor in this history?

University of Washington, Seattle, WA. 98195

Intermediate School District #109, Everett, WA.

How to Make a Mask
(#293; color; 16mm film; 11 min., Bailey, J-H)
The four elementary steps in making a mask are demonstrated: shaping and mold-making the papier mache mask over the mold, removing the mask, painting and decorating it. Unique facial expressions may be achieved by using coils, depressions, and color.

Intermediate School District #102, Walla Walla, WA.

How We Learn About the Past
(Color; 16mm; sound film; 28 min., sale: $300; rental: $15; International Film Bureau, I-H).
Produced by the Georgia Anthropology Curriculum Project.
Analyzes archaeological research techniques in reconstructing the pre-Columbian life of the Southeastern Indians. Actual field excavations were filmed and complemented with dioramas of Southeastern Indian life to present a well-rounded film for use in studying pre-Columbian Indian life.
ASSESSMENT: Excellent
NCSS review

The Hunter and the Forest -(Story Without Words)
(Black & white; 16mm; 8 min., c1955, Dist.-Britanica. K-H)
Natural photography and sound effects along with music but no words, relate the story of an encounter between a hunter and a deer family

in the forest. Designed to stimulate creative expression in writing.

Center for the Study of Migrant and Indian Education,
Toppenish, WA. 98948

Intermediate School District #103, Pasco, WA.
Intermediate School District #107, Okanogan, WA.
Intermediate School District #109, Everett, WA.

Indian Boy in Today's World
(Color; 16mm; 14 min., c1971, Dist.-Coronet. I-J).
A nine-year-old Makah Indian who has lived on the reservation all his life is moving to Seattle to join his father, leaving behind friends and activities to face the challenges of the non-Indian world.

Intermediate School District #109, Everett, WA.

Indian Boy of the Southwest
(#498; color; 16mm film; 15 min., BFA, I-J).
In the film, Toboya, a Hopi Indian boy, tells us about his life, and his home. Toboya lives on a high mesa in the southwestern desert of the United States. We learn about the food he eats, how his family, and other families of his pueblo, make their living. We visit Toboy's school, and we visit the Trading Post near the mesa.

Intermediate School District #102, Walla Walla, WA.

Indian Canoes Along the Washington Coast
(Color; 16mm; sound, 18 min., booklet; sale: $130 net, rental: $15.)
The traditional cedar dugout canoes of Northwest Indians are still used as fishing and racing vessels, as they have been for centuries past. This new film demonstrates how and with what tools a canoe is carved. Also shown are highly competitive river and salt-water races, the stocking of a King salmon fish hatchery, dancing, and a salmon bake.

University of Washington, Seattle, WA. 98195

Indian Dialogue
(Black & white; 16mm; 27 min., sound film; sale: $175; rental: $14; National Film Board of Canada.)
A group discussion by Canadian Indians of various age groups concerning Indian self-governance, impact of federal programs, treaties, Indian identity, and Indian education is the subject of this film. The film presents an examination of the cultural interaction patterns between Indians and whites from the Indian viewpoint. The discussion is lively and provides tremendous potential for insightful use by teachers in promoting class examination of cultural differences, minority-majority relationships, and Indian affairs. However, filmed

discussions by their nature are usually not very motivating to viewers. This film is no exception. The audio-technical quality (variable sound levels) tends to accentuate this weakness. Viewers will need to concentrate intensely on the dialogue to understand various speakers' major point.
ASSESSMENT: Good
RECOMMENDED GRADE LEVELS: High School and College.
NCSS review

Indian Family of the California Desert
(Color; 16mm; 15 min., c1964, Dist.-Britanica. I-J-H.)
A Cahuilla Indian recalls memories of her primitive childhood life and with other Indians recreates how they adapted to their environment, made baskets and pottery, and lived from the land.

Intermediate School District #109, Everett, WA.

Indian Family of Long Age - Buffalo Hunters of the Plains
(Black & white; 14 min., P-I-J)
Filmed in Pine Ridge Indian Reservation with members of Oglala Sioux tribe. Everyday life of Sioux tribe. Buffalo hunt, how women dress and handle meat when brought in. EBF.

Intermediate School District #103, Pasco, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #114, Port Townsend, WA.

Indians in the Americas
(Color; 16mm; sound film; 15 min., sale: $215; rental: $12; BFA Educational Media. I-J-H.)
The peopling of the new world by way of a land bridge from Siberia to Alaska and the diffusion of the migrants throughout the new world are the subject of this well-organized film. The film hypothesizes the change of man in the new world from hunter to agriculturalist as he migrated southward into present-day Mexico and Central America. The advanced civilizations of the Aztecs and Myas and their contributions to the western hemisphere are presented through the use of dioramas and animation.
The film is an excellent source for teaching about the migration of man to the new world.
ASSESSMENT: Good.
NCSS review

Indian Influences in the United States

(F-133; 11 min., I-J.)
Studies in the Indian influence on our art, music, language, foods, and locations of cities and highways. Coronet 1964.
Media Resources 1971-72.

Intermediate School District #114, Port Townsend, WA.

Indian Musical Instruments

(Color; 12 min., 1956. P-I.)
Indians in colorful dress show and demonstrate Indian musical instruments such as drum, notched board, whistle, and rattle.

Intermediate School District #103, Pasco, WA.

University of Oklahoma

Indians of Early America

(Color; 22 min., I.)
Recreates the typical activities of representative North American Indian tribes in their actual locations. Includes the ceremonies attending the death and succession of an Iroquois Chief, scenes of a Sioux buffalo hunt, pottery making in a Pueblo village, and a potlach ceremony conducted by a chief of a Northwest coastal tribe. EBF.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #103, Pasco, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Indians of the Plains - Present Day Life

(Color; 11 min., I-J-H)
Shows the many adjustments the plains Indian Blackfoot has made to the life of today.

Intermediate School District #103, Pasco, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

Injun Talk

(Color; 16mm film; 30 min., Std. Oil.)
An outstanding picture which captures and preserves for the first time the graphic beauty and symbolism of the Indian sign language. More than 150 Indians in colorful regalia appear in the film photographed in Glacier National Park, and featuring Colonel Tim McCoy

and Chief Many Treaties.
Can be used on the intermediate, junior, and senior high levels, but is primarily for an intermediate audience.

Intermediate School District #106, Wenatchee, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Ishi in Two Worlds

(Color; 16mm; 19 min., sound film; sale: $254; rental: $22.50; McGraw-Hill Films. J-H.)
Through the skillful use of still photographs and a well-organized narrative, the extermination of the Yahi Indians by men in search of gold and land is carefully documented. The Yahi were thought to have been fully exterminated, but somehow a small band of 14 individuals survived into the early years of the twentieth century. In 1914, the final survivor of the Yahi left his hunting, fishing, and gathering way of life and allowed himself to be discovered on a cattle ranch.
After hordes of newspaper reporters had descended on Ishi ("man" in Yahi), anthropologist Kroeber befriended Ishi and took him to San Francisco. Ishi's second home became a museum where he demonstrated the way of life of his extinct kindred. Journeys back to his homeland with Kroeber provided ethnographical filming of the Yahi way of life. The viewer is deeply moved by this film. Actual photographs of Ishi lend realism to the film, and the viewer marvels at how Ishi could have survived undetected in the mountains. The relationship between Kroeber and Ishi is a prime example of what anthropologists affectionately refer to as "in the company of man."
ASSESSMENT: Excellent
NCSS review

The Journals of Lewis and Clark

(Color; 27 min., J-H.)
The film is faithful to the journals and covers the same terrain traveled by Lewis and Clark. It recounts an heroic chapter in the development of frontier, and points to the problems of conservation and of the treatment of Indians which followed the explorations.

Intermediate School District #102, Walla Walla, WA.
Intermediate School District #103, Pasco, WA.
Intermediate School District #113, Olympia, WA.

King of the River

(Color; 11 min., I-J-H-A)
Live documentary of the salmon cycle, spawn to full growth. Pictures.

Intermediate School District #103, Pasco, WA.

Lava and the River - Story of the Columbia Plateau
(Color; 16mm; 20 min., c1959, Dist.-Martin Moyer I-J-H.)
The Coulee region of Central Washington offers a study of lava flows, wood petrification, wind river, and glacial erosion. Shows a lava cast of a prehistoric rhinocerous. Explains how coulees were made.

Intermediate School District #109, Wenatchee, WA.
Intermediate School District #113, Olympia, WA.

Leaf
(Color film; 7 min., Holt; I-J-H.)
One of a series of visual poems on the American wilderness. Sound, color, and masterful camera work combine to produce an unforgetable experience. Teachers have successfully used the films for creative writing and film study.

Intermediate School District #106, Wenatchee, WA. 98801

Legend of the Magic Knives
(Color; 11 min., I-J-H.)
A totem village in the Pacific Northwest provides the setting for this dramatic portrayal of an ancient Indian legend. After an old chief realizes that carvings of an apprentice are superior to his, he throws a knife at the guardian of these carvings, but strikes himself. He is permitted to choose any form of death, however, and selects to be a river always flowing close to his native tribe. The legend is recounted by means of figures on a totem and authentic Indian masks.

Lewis and Clark
(Black & white; 17 min., I-J-H.)
Expedition of Lewis and Clark, Charbonneau and Sacajawea. Scientific exploration of topography, natural resources, plant and animal life. EBF.

Intermediate School District #103, Pasco, WA.
Intermediate School District #106, Wenatchee, WA.
Intermediate School District #114, Port Townsend, WA.

Lewis and Clark Journey, The
(F-4637; color; 16mm film, 16 min., I-J. Coronet 1968.
(U.S. History)
With our narrative drawn from the original JOURNALS of the two explorers and the official HISTORY OF THE EXPEDITION, we retrace the expedition up the Missouri, across the Rockies and down the Columbia to the Pacific Ocean.

Intermediate School District #106, Wenatchee, WA.
Intermediate School District #113, Olympia, WA.

Life Between Tides

(Color; 16mm; 11 min., sound film.)
A discovery of intertidal life, showing the animals and plants on the shore. Points out the relationship among plants and animals and their marine environment.

Intermediate School District #102, Walla Walla, WA.

Life in the Forest

(#99; color; 16mm film; 11 min., EBE. I-J-H.)
Presents the forest as a community of plants and animals, all engaged in the struggle for survival. Shows that there are many kinds of forests which differ because of soil and climate, and according to age.

Intermediate School District #102, Walla Walla, WA.

Life in the Grasslands (North America)

(#170; color; 16mm film; 11 min., EBE. I-J-H.)
Presents a picture of grassland ecology, indicating adaptations of indigenous plants and animals for food and survival.

Intermediate School District #102, Walla Walla, WA.

Living Wilderness: Olympic National Park

(Northern; color; 16mm film; 11 min.,)
A tour of the park, and explanation of the reason this area is known as the "Rain Forest." Shown are the camping facilities and the wildlife in the area.
Can be used on the intermediate, junior high, and adult levels, but is primarily for junior high audiences.

Intermediate School District #106, Wenatchee, WA. 98801
Intermediate School District #114, Port Townsend, WA.

Loon's Necklace

(Color; 16mm; 1948, 10 min.,)
An ancient Indian legend as reconstructed by Dr. Douglas Leechman, Curator of Canada's Museum of Natural History, fascinatingly presented through use of superb, genuine West Coast Indian masks.

Seattle Public Library, Seattle, WA.
University of Washington, Seattle, WA.
Center for the Study of Migrant and Indian Education, Toppenish, WA.
Intermediate School District #103, Pasco, WA.
Intermediate School District #106, Wenatchee, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

Making a Mask

(F-212; color; 16mm film; 6 min., Bailey, 1938. I-J-H.)
(Art)
Simple demonstrations of making two kinds of masks out of wet paper and paste; the kind that is tied against the face and the kind that is slipped over the head.

Intermediate School Distict #113, Olympia, WA.

Men and the Forest, Part I: Red Man and the Red Cedar

(F-2798; color; 16mm film; 12 min., Martin Moyer 1960. I-J-H.)
(Social Studies/Indians)
The purpose of this film is to show how the coastal Indians used the western red cedar as part of their environment for food, clothing, shelter, transportation and art. The relationship of present day Indians to the old culture is portrayed through demonstrations of how things were done in the old culture. Through these scenes, the student gains an appreciation for the high degree of skill which the early Indians had in using the cedar tree, and how many ways that we use the tree today were not originated by the white man, but the red man equaled and even surpassed our modern culture in ingenious and creative use of their environment.

Intermediate School District #106, Wenatchee, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Man and the Forest, Part II: The Cedar Tree

(F-3061; color; 16mm film; 11 min., Martin Moyer 1970. P-I-J-H.)
(Social Studies/Forestry)
This film shows how the uniqueness of the Cedar Tree contributes to man: straight even grains and natural oils which dramatically reduce rot. The tree yields many "split cedar products" the basic one being the shake. The Western Red Cedar is used almost exclusively to make shakes, a major forest product of the Pacific Northwest. The Port Orford Cedar of southern Oregon and northern California provides another example of products made from splitting cedar: the arrow shaft. A major portion of all arrow shafts made come from this tree. Split products are only one group contributed by the four species of cedar, for much sawn lumber is taken also. Altogether, the Cedar Tree makes a major contribution to the economy of the Pacific Northwest.

Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

Man's Effect on the Environment

(Color; 16mm; 14 min., c1970, Dist.-Bailey Film Association. J-H.)
From the time of the earliest colonists, we have destroyed features of the environment at an increasing rate. The film shows and questions values of some of the effects of this exploitation.

Intermediate School District #109, Everett, WA.

Marine Animals of the Open Washington Coast

(F-4657; color; 16mm film; 22 min., Martin Moyer 1963. J-H.)
(Science/Animal Life)
Pounding surf and shifting sand with considerable abrasion is characteristic of the sandy beaches of the open coast of Washington. These factors make marine life extremely difficult, but existence in this habitat makes adaptation imperative. Many marine animals are reviewed.

Intermediate School District #113, Olympia, WA.

The Marmes Archaeological Dig

(Color; 16mm; 18 min., sound; booklet; sale: $130 net; rental: $15.)
This is the engrossing story of the oldest fully documented discovery of early man in the Western Hemisphere - the remains of "Marmes Man" found in the hot, dry scablands of southeast Washington. For seven years Washington State University scientists and their students under the directions of Richard Daugherty and Roald Fryxell, painstakingly sifted through layer upon layer of silt, volcanic ash, and rocks containing human and animal remains and a rich variety of cultural materials. At least twenty-four skeletons, or parts of skeletons, were uncovered, ranging in age from 200 to more than 10,000 years. Throughout this film, as the remarkable 100,000-year-long record of man's occupation of the rock shelter unfolds, the techniques which anthropologists, archaeologists, geologists, botanists, zoologists, and other scientists use in the field and the laboratory to reconstruct man's past and the nature of his early environment are vividly portrayed.

Produced by Louis and Ruth Kirk, University of Washington.

Mighty Warriors

(#6842; 16mm; 30 min., "Glory Trail Series," rental: $10.)
The Plains Indian provided continual harassment throughout the winning of the West. Shows victory over the Indian as bloody, savage, and costly for the "white" settler. Familiar battles, such as the Little Big Horn, the Sand Creek Massacre, and the Fetterman Massacre, are depicted in light of the facts, and it is pointed out that Americans are indebted to the Indian for a great amount of agricultural, military, and political knowledge. Copyright: 1967 IU.

Films/1972-73/University of California/Extension Media Center
Berkeley, California

Minority Youth: Adam

(Color; 16mm; 10 min., sound film; sale: $140; rental: $8.00; BFA Educational Media. I-J-H.)
Adam, an urban Indian adolescent boy, narrates the film which depicts problems of Indian identity in urban centers, loss of Indian language, inter-marriage between Indians and non-Indians, and the importance of dancing as a means of maintaining "Indianness."
The use of an Indian adolescent narrator is extremely effective in communicating the concern of Indian young people today. The technical quality of the film is outstanding.
ASSESSMENT: Good

Intermediate School District #109, Everett, WA.

Mount Rainier National Park

(F-622; 22 min., I-J-H.)
Depicts the beauty of Mount Rainier in the spring and gives history and geology of the mountain, mountaineers climb the snowy ascent. Olympic 1955.

Intermediate School District #114, Port Townsend, WA.

The Mountain Men

(Color; 16mm; 14 min., c1964, Dist.-Indiana U. I-J-H.)
After Lewis and Clark opened the West, fur traders came for beaver, deer and buffalo skins, ranging from Canada to California. The annual rendezvous, life with Indians and winter survival are depicted.

Intermediate School District #109, Everett, WA.

Navajo Indian Life

(F-2813; color; 16mm film; 11 min., Coronet 1966. I-J-H.)
(Social Studies) Written and spoken by Carl Carmer, this film presents the author's compassionate commentary on the last of the Navajos in Arizona, Utah and New Mexico - their daily life, their occasional jobs as migrant field hands, their hopes for the future.

Intermediate School District #113, Olympia, WA.

Navajos, The: Children of the Gods

(F-4682; color; 16mm film; 12 min., Walt Disney, 1967. K-I.)
(Social Studies) Colorfully revealed in every aspect of the Navajo's way of life and his spiritual beliefs unchanged by time, undisturbed by progress. Among these many spirit forms, the Navajo walks daily seeking harmony with the Gods.

Intermediate School District #113, Olympia, WA.

Northwest Indian Art

(Color; 11 min., I-J-H.)
The highly sophisticated art of the Northwest Indian is shown through materials gathered from six different museums. Movement and dance add meaning to the remarkable double-faced mechanical masks which were an unusual part of this culture.

Northwestern American Indian War Dance Contest

(Color; 16mm; 12 min., 1969; sale: $140; rental: $7.00.)
A developing awareness of their common cultural traits among the members of many American Indian tribes is giving strength to the rise of pan-Indian culture. One such aspect of this cultural unity is

the North-Western War Dance Contest, held annually in Seattle. Here, groups and individuals from the western United States come together to compete in various styles of dancing, such as the War Dance, the Feather Dance, the Fancy Dance and the Hoop Dance. A wide variety of regional as well as individual styles can be seen in this film. The musical accompaniment is provided by groups of men and women singing and playing while seated around a single large drum.

University of Washington, Seattle, WA. 98195

Obsidian Point-Making

(#6474, color; 16mm; 13 min., EMC Sales Film; "American Indian Series," rental: $10; sale price: $130.)
A Tolowa Indian demonstrates an ancient method of fashioning an arrow point from obsidian, using direct percussion and pressure-flaking techniques. Narration describes various tribes' folkloric customs connected with obsidian-chipping and explains significance, history, and uses of obsidian points and other aboriginal tools and weapons. Release date: 1964 EMC.

Films/1972-73/University of California/Extension Media Center. Berkeley, California.

Of Horses and Men

(F-031; 10 min., K-I.)
Man played a primary role in the proliferation of horses on the American Continents. Here is the story of how the domesticated horse went wild, migrated throughout the wilderness and populated the new world. Also relates man's dependence upon the horse until modern times. Disney 1968.

Intermediate School District #114, Port Townsend, WA.

Olympic Elk

(F-6092; color; 16mm film; 25 min., Walt Disney, 1956. I-J-H.)
(Science/Animal Life)
The spectacular story of the majestic elk, mountain monarch of an almost inaccessible area of the Olympic Peninsula. Few stories in nature are so filled with drama as is the annual exhaustive migration of elk herds as they leave the low country and painstakingly trek to the high plateaus where they will spend the summer. An authentic sound track, portions of which were recorded on location, includes the thrilling bugling of the bull elk, a sound seldom heard by humans.

Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

The Olympic Rain Forest

(Color; 16mm; 11 min., c1956, Dist. -Petite. I-J.)
Explains the rain forest of the Olympic National Park in Washington, the cause and effect of the heavy rainfall, role of rotting logs, lichens and mosses in the life cycle, and work of conservation groups.

Intermediate School District #109, Everett, WA.

One Special Dog

(Color; 16mm; 17 min., sound film; sale: $220; rental: $12.
BFA Educational Media. K-I.)
Following a story line about a young girl's fear of the wild dogs threatening the sheep herd of a Navajo family, the film develops a subtle case study of Navajo family organization, life styles, and natural environment.
ASSESSMENT: Excellent
NCSS review.

Oregon Trail, The

(F-6096; black & white; 16mm film; 25 min., EBE, 1956. J-H.)
(U.S. History)
Recreates the saga of the westward movement. Dramatizes the experiences of a pioneer family moving to Oregon in a covered wagon train; shows how they are involved, not only in the forces of history, but also with their own very human family problems. Stressing the difficulties and the hardships of the journey, the film highlights the long trek under the burning prairie sun, the dangerous river crossing, the threat of an Indian attack, the punishing climb in the mountain - and at last the triumphant arrival in the Willamette Valley in the Oregon Country.

Intermediate School District #106, Wenatchee, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Our Totem is the Raven

(Color; 21 min., King Screen Productions. I-J-H.)
"I don't know. It's just a totem pole, I guess." Fifteen-year old David, an urban Indian boy, has little interest in his cultural heritage. His grandfather, splendidly portrayed by Academy Award nominee Chief Dan George, takes David into the forest to give him an understanding of the ways of his forefathers. This drama of a boy's ordeal of endurance and ritual ascent to manhood movingly underscores the problems of the Indian when his customs clash with twentieth century values. David learns not only the meanings of his ancestors' customs but also an appreciation of their purposes. In a bittersweet ending, David must call on all of his newfound maturity to accept yet another tribal tradition, the passing of the old.
Available from Holt, Rinehart and Winston, Inc., Media Department, 383 Madison Ave., New York Ave., New York, 10017; Price $295, Rental: $25.

Intermediate School District #109, Everett, WA.

Pacific Discovery and Development
(F-251; 11 min., J-H.)
Portrays and explains the role played by the Pacific Ocean in international affairs. Shows growth of man's knowledge of the Pacific through the voyages of the early explorers and later expansion of settlement in this area. EBEC 1951.

Intermediate School District #114, Port Townsend, WA.

Paddle to the Sea
(Color; 28 min., P-I.)
A little Indian in a canoe, carved by an Indian boy in the northern forest of Canada, is launched in the spring thaw on an epic journey to the Atlantic Ocean. There are many adventures, all photographed with great patience and an eye for the beauty of living things. Based on the story by Holling C. Holling, this is a classic children's film and a source of many inspirations for creative writing and arts and crafts.

Center for the Study of Migrant and Indian Education,
Toppenish, WA. 98948
Intermediate School District #103, Pasco, WA.
Intermediate School District #106, Wenatchee, WA.
Intermediate School District #113, Olympia, WA.

People of the Buffalo
(Color; 16mm; 15 min., sound film.)
Dramatic contemporary paintings of life on the western plain portray the unique relationship between the Indians' and buffalo. This powerful, shaggy beast met the Indians' needs for food, clothing, shelter, and adventure. The film explains how the westward advance of the white people disrupted this natural relationship and highlights the major battles between white settlers and Plains Indians for possession of the western plains.

Pueblo Boy
(F-6015; color; 16mm film; 25 min., Ford Motor Co. 1947. I-J-H.)
(Social Studies)
Story of a young Indian boy being instructed in ancient and modern ways, habits, believed never to have been photographed before.

Intermediate School District #113, Olympia, WA.

Real West, The - Part I & II

(F-6250; black & white; 16mm film; 54 min., McGraw-Hill 1962. J-H.) (U.S. History) This film recreates the American West as it really was when the pioneers moved westward to fill in the last frontiers (1849-1900.) Still-picture animation techniques graphically explore the social and economic developments of the expanding west. The film first shows the steady trek of pioneers moving westward in every type of conveyance including the covered wagon. The use of the cattle kingdom is depicted. The legends of the famous gunfighters are debunked and placed in proper historic perspective and the conquest of the proud Plains Indians in the last of the great Indian wars is vividly brought to life. Winner of the American Film Festival Award, Prix Italia Grand Prize and others. Garry Cooper narrates.

Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Return to the River

(Black & white; 8 min., I-J-H-A.)
Indian salmon fishing of the Columbia River, beginning with preparation, weaving and mending nets. Building fishing platforms, 3 types of net fishing shown, set net, dip net and salmon roping, depending on the location of the fishing site on the river. Harry Paget.

Intermediate School District #103, Pasco, WA.

Salmon - Life Cycle of the Sockeye

(Color; 11 min., b/w, I-J-H-A.)
Egg to spawning adult in live photos in North Pacific Coast and rivers. Paul Hoeffler.

Intermediate School District #103, Pasco, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

The Salmon Story

(F-314; 11 min., I-J-H.)
Portrays the life cycle of the salmon and steps to preserve this important food fish. Shows the "purse seine" method of catching salmon and follows the catch from the sea to the cannery. EBEC 1950

Intermediate School District #114, Port Townsend, WA.

Settling the West

(F-1382; 14 min., J-H.)
Tracing this settlement of the area, which extended westward from Iowa and Missouri to the mountain ranges of California and Oregon, we see the frontier developed by the early miners and cattle ranchers and later by the farmers and homesteaders. Coronet (OP).

Intermediate School District #114, Port Townsend, WA.

Shell Fishing

(F-167; 10 min., I-J-H.)
Preparing oyster beds, painting, and dredging for mature oysters, luring crabs to nets with baited lines; planting and harvesting clams; and catching lobsters in baited traps are described. EBED (OP) 1938.

Intermediate School District #114, Port Townsend, WA.

Sinew-Backed Boy and Its Arrows

(#5767; color; 16mm; 24 min., EMC Sales Film; "American Indian Series;" rental: $16; sale price: $240.)
Follows the construction of a sinew-backed bow -- the finest and strongest of the bows used by American Indians -- by a Yurok craftsman. A yew tree is felled and the wood is selected, sanded, and cured; sinew is applied with glue and the bow is painted and strung. Special emphasis is given to the unique process of laminating layers of sinew onto the base of the hardwood. Also demonstrates the making of arrows, showing how the arrow shaft, made of mock orange, was rasped until cylindrical and then sanded with equisetum, a native sandpaper; and how the arrow shafts were fitted with stone arrowheads and hawk feathers and painted with special designs to signify their ownership. Significant historical documentation of an aboriginal craft. Release date: 1961 EMC.

Films/1972-73/University of California/Extension Media Center, Berkeley, California

Small Animals of the Plains

(F-4771; color; 16mm film; 15 min., Walt Disney, 1962. P-I-J-H.)
(Science) Shows how animals such as the prairie dog and the pocket gopher live.

Intermediate School District #113, Olympia, WA.

Tahtonka: Tragedy of the Plains Indians

(Color; 16mm; 30 min., sound film.)
Relates the history of the Plains Indians and their buffalo culture from the pre-horse period to the time of the mountain men, the hide hunters, and the dessimation of the mighty herds. Reviews the Ghost Dance craze and the massacre of Wounded Knee.

Ten Thousand Beads for Navaho Sam

(#8093; color; 16mm; 25 min., rental $19.)
Sympathetically and revealingly documents the family life, work, and environment of a Navaho who has been encouraged to leave the reservation and integrate into the "white" establishment. A veteran, Sam Begay has accepted government training that resulted in his

mechanic's job in Chicago. His wife prefers big-city life and Sam is willing to "put in his time" until he can retire and return to the reservation and the natural environment he loves. Shows him revisiting his parents on the reservation. Reveals the full realization of his own unique identity, his frustrations, and his feeling of alienation in the city. He values his earning power but also the old ways of his own culture. Sam proudly shows his American flag, made up of ten thousand beads. Release date: 1971 ECCW.

Films/1972-73/University of California/Extension Media Center, Berkeley, California.

Thunderbird

(Color; 16mm; 23 min., 1961.)
Highlights of a trip to the Olympic Peninsula including a hike to the Blue Glacier, making Indian canoes, boating to a sea lion island and an Indian seal hunt.

Seattle Public Library, Seattle, WA.
Intermediate School District #109, Everett, WA.

Totem Pole

(#6054; color; 27 min., EMC Sales Film; "American Indian Series," rental: $17; sale price: $270.)
The northwest Pacific coast between Puget Sound and Alaska was inhabited by many Indian tribes with complex social systems and distinctive arts and mythologies. One of their remarkable achievements was a highly sophisticated wood-carving art that found its highest expression in the totem pole. The unique development of the seven types of totem poles and houseposts is lyrically resented, and each is discussed in terms of a social system and mythology that laid great stress on kinship, rank, and ostentatious displays of wealth. The felling of a cedar tree and carving of a plow by Mungo Martin, a famous carver and chief of the Kwakiutl, is shown. Through dance and music (traditional Kwakiutl chants), the myth of how he acquired the crest of the great bird, Hohoq, is retold in his Great House at Victoria. Awards. Release date: 1963. EMC.

Films/University of California/1972-73/Extension Media Center, Berkeley, California.

Totems

(Color; 16mm; 14 min.,)
Explains the history, various forms, and story-telling purpose of totem figures. Totem villages and Indian dances against a scenic Northwest background.

Seattle Public Library, Seattle, WA.
University of Washington, Seattle, WA. 98195

The Treasure

(Color; 13 min., 1970, King Screen Productions. I-J-S-A.)
Why would anyone want to handcarve a wooden dugout canoe with hand tools when he could buy an aluminum one? In this contemporary study of cultural values in conflict, two teenage Indian brothers, impatient with their father's insistence on traditional ways, barter Indian artifacts to purchase a machine made canoe. Only when their father is arrested spearheading a defense of tribal fishing rights, do the boys begin to weigh the worth of their heritage against today's commercial considerations. This film endorsed by Earth Science Curriculum Project and Environmental Studies Project. Available from Holt, Rinehart and Winston, Inc., Media Dept., 383 Madison Ave., N.Y. 10017; Price $175; Rental $25.

Treaties Made, Treaties Broken

(Color; 16mm; 18 min., 1970.)
The Treaty of Medicine Creek, made in 1854, which guarantees the Indians of Washington State the rights of fishing, hunting, gathering roots and berries, and pasturing from their animals is now in hot dispute. To many Indians this dispute exemplifies in part the continuing abrogation of treaties on the part of white America in its dealings with the Indians. The film contains comments by members of Indian tribes, as well as testimonies by the Dept. of Fish and Game officials concerning the demonstration at Frank's Landing.

University of Washington, Seattle, WA.
Intermediate School District #109, Everett, WA.
Intermediate School District #113, Olympia, WA.

United States Expansion - The Oregon Country

(Color; 16mm; 14 min., c1957, J-H. Dist.-Coronet.)
Captures the wealth and promise of the Oregon Country that attracted traders, missionaries and settlers. Includes the Lewis and Clark Expedition, westward movement, British-American rivalry, and acquisition.

Intermediate School District #109, Everett, WA.
Intermediate School District #114, Port Townsend, WA.

United States Expansion - Settling the West: 1853-1890

(Color; 16mm; 14 min., c1960, Dist.-Coronet. J-H.)
The largest frontier region of the West was settled during this period and settlement is traced from Iowa and Missouri to California and Oregon. Shows role of miners, ranchers, farmers and homesteaders.

Intermediate School District #109, Everett, WA.

The Untouched Land: Pre-Columbian America

(F-1076; 24 min., K-I-J-H.)
The story of man in America, how he came, what he found, where he lived. The retreat of the glaciers, the original Indian migrations, the Norse explorers, Columbus' discovery. Gracur 1968.

Intermediate School District #114, Port Townsend, WA.

Vanishing Prairie Rt.1: Pioneer Trails, Indian Lore and Bird Life of the Plains

(F-812; 14 min., P-I-J-H.)
Shows wagon trails, origin of Indian art forms and dances, and types of bird life. Vanishing Prairie Series. Disney 1963.

Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

Vision Quest

(F-6282; color; 16mm film; 30 min., Contemporary Films, 1961 P-I.)
(Social Studies) Here is one of the few documentaries of the Guardian Spirit concept common to most western Indians. The story of an Indian youth of long ago provides a genuine experience into the emotional world of the Indians. Here too, is the unspoiled beauty of the West as the Indian knew it; mountains, virgin prairie and wildlife, and its immense significance to the spiritual beliefs of the native American.

Intermediate School District #113, Olympia, WA.

Weavers of the West

(F-740; 13 min., P-I-J-H.)
The Navajo rug is shown from spring shearing, washing, carding and spinning of the wool, to the weaving of the rug on a primitive loom. MLA 1954

Intermediate School District #114, Port Townsend, WA.

Winter Geyser

(Color film; 7 min., Holt-Rinehart, I-J-H.)
One of a series of visual poems on the American wilderness. Sound, color, and masterful camera work combine to produce an unforgetable experience. Teachers have successfully used the films for creative writing and film study.

Intermediate School District #106, Wenatchee, WA. 98801

Wooden Box: Made by Steaming and Bending

(#5903; color; 33 min., EMC Sales Film; "American Indian Series," rental: $19; sales price: $300.)
The Indians of the northwest coast developed woodworking to a degree unequaled elsewhere among aboriginal people. One of the specialties of the Kwakiutl was the steaming and bending of a single wood slab

to form the four sides of a box, using no nails, screws, or glues. The boxes, some of which were elaborately carved, inlaid, and painted, were used for gifts, drums, storage, and transport. Follows carefully every stage of making the Kwakiutl box. Release date: 1962 EMC.

Films/1972-73/University of California/Extension Media Center
Berkeley, California.

Woodland Indians of Early America
(F-448; 11 min., K-I.)
Authentic reconstructions and scenes in the eastern and Great Lakes regions provide settings for this study of woodland Indian life prior to European influence. Coronet 1958.

Intermediate School District #113, Olympia, WA.
Intermediate School District #114, Port Townsend, WA.

You Are On Indian Land
(Black & white; 16mm; sound film; 37 min., HS and College
sale: $250; rental $23; McGraw-Hill Films, distributor.)
A confrontation between members of the Mohawk Tribe and the Cornwall, Ontario police over an unlawful toll bridge and road that divides the Saint Regis Reserve serves as a subject of this film. The viewer is present through the film media as the demonstration is planned; he watches the initial confrontation with a few police officers and blocked motorists; he senses the frustration of the Indian demonstrators at the unlawful intrusion of white men on their land; he watches as the demonstration progresses and knows that violence will follow; he views controlled violence on the part of the police and the demonstrators; and as the demonstration ends, he watches a group of people discussing the issues and the plans for the next phase of action. The film is an excellent example of confrontation politics. The narration carefully details the background to the social issue that prompts civil disobedience, and personally involves the viewer in the events of the day. Few viewers can be apathetic to the events but will be moved to take a position. The viewers' identity is with the Indian demonstrators, but a begrudging admiration is developed for the police who, like the demonstrators, call upon the law as the reason for their behavior. While the film topic is Indian-specific, its application is beyond Indian affairs - it is an excellent means for studying change processes in our society.
ASSESSMENT: Excellent
NCSS review.

FILMSTRIPS

Adventures With Early American Indians
(Filmstrip set).
1. Indians of the Northwest Coast Sea-Going Hunters.
2. Indians of the Plains - Buffalo Hunters on Horseback.
3. Indians of the Northeastern Woodlands - Hunter from the Longhouse.
4. Indians of the Southwest - Pueblo Dwellers and an Apache Raid.

Intermediate School District #107, Okanogan, WA.

American Indian Life Series

(Schloat Company)
Indian games, foods, shelter, clothing, stories, and legends.
"The Seagull and the Whale"
"Why the Porcupine has Quills"
"The Legend of the Flying Canoe"

American Indian, The: A Dispossessed People
(SFS-10; 2 color filmstrips, 2 records. I-J-H)
(Social Studies) One Teacher's Manual. (1) The American Indian, Part I, (2) The American Indian, Part II. Describes the plight of the American Indian and their fight to change their second class citizenship in a land which first belonged to them.

Intermediate School District #113, Olympia, WA.

American Indian, The: A Study in Depth
(Sound Filmstrip Set/Six Color Filmstrips - Soundtrack on LP Records.
Also available with sound tracks on cassette tape: Order SFSS27C.
An authentic representation of the history of the American Indian, spanning more than 400 centuries in its coverage. Topics include: Before Columbus, After Columbus, Growing Up, Religion, Arts and Culture, and the Navajo.

American Indians of the North Pacific Coast
(Filmstrip and cassette tape set. Chicago: Coronet Instructional Materials.)
"Lands and Tribes; "How They Lived;" "Myths and Ceremonies;" "How They Changed;" "Their Life Today."

American Indian Legends
(Filmstrip; P-I. A sound filmstrip set/Six color filmstrips - soundtracks on three LP records (approx. 10 min. each) SFSS-1R;
Also available with soundtracks on cassettes; SFSS1C.
Based on the legends of North American Indian tribes, these tales represent man's early attempts to explain the mysteries of nature. Teacher's guide. Contents: How Summer Came to the Northland; How the Indians Learned from the Animals; The Sons of Cloud; Great Rabbit and the Moon Man; How the Raven Brought the Sun; and the Legend of Star-Boy.

First Trails into the West - Mountain Men
(SFS-102; 2 color filmstrips, and 1 record. I-J-H.)
(U. S. History)
(1) First Trails into the West - Pike's Expedition (55 frames, 16 min.).
(2) Mountain Men - Westward Migration Pathways. (55 frames, 15 min.).

Intermediate School District #113, Olympia, WA.

The Hassaloyiima (The Star People)
(Color sound filmstrip/Soundtrack on 3 3/4 IPS Tape; also available with soundtrack on cassette tape.)
A legend of the Yakima Indians interpreted by Larry George, Yakima artist and story-teller.

How the Animals Came to Live With Man & How the Camel Got His Hump
(SFS-150; 2 color filmstrips, & 1 record. K-P).
(Language Arts) Favorite Rudyard Kipling stories. A many-voiced narrator brings all the characters to life in Kipling's inimitable language and expression.

Intermediate School District #113, Olympia, WA.

How the Elephant Got His Trunk & How the Leopard Got His Spots
(SFS-151; 2 color filmstrips, and 1 record. K-P.)
(Language Arts) Favorite Rudyard Kipling stories. A many-voiced narrator brings all the characters to life in Kipling's inimitable language and expression.

Intermediate School District #113, Olympia, WA.

How the Indians Lived
(Filmstrip set. Primary level).
In brilliant color art work, American Indians live again as they did before the coming of the European colonists. Authentic detail shows how natural environment affected the daily life of each different tribe.

1. Woodland Indian (Iroquois)
2. Plains Indians (Dakota)
3. Southwest Indians (Hopi)
4. Southwest Indians (Navajo)
5. Northwest Indians (Salish)

Intermediate School District #106, Wenatchee, WA.
Intermediate School District #107, Okanogan, WA.

Indian Heritage
(Filmstrip set).
1. Americans Before Columbus
2. Indian Children
3. Indian Homes
4. Indian Celebrations
5. Indian Legends
6. Indians Who Showed the Way

Intermediate School District #107, Okanogan, WA.

Indian Stories & Legends
(Filmstrip with accompanying cassette tapes. Set of 8.)

Intermediate School District #107, Okanogan, WA.

Indian Village Archaeology: The Re-discovery of Ancient Ozette, a Northwest Coast Village.
(Filmstrip, 88 frames, color, sound, 15 min; Filmstrip, teacher's guide, and record or cassette, $16.00).
The Ozette Indian village at Cape Alava, Washington, has been the home of seafaring hunters for five or six thousand years. Through painstaking detective work, archaeologists and their students from Washington State University have reconstructed this abandoned village site on the basis of material evidence they have excavated - a rich variety of artifacts, including pieces of baskets, bone and stone tools, combs, traces of houses, and fire hearths. Combining aerial and ground photographs of recent excavations with rare old photographs of Ozette village around 1900, the filmstrip presents a striking portrayal of a bygone Indian society.

University of Washington Press, Seattle, WA. 98195

Indians - Set I.
(FSK-184; 6 color filmstrips. P-I-J.)
(Social Studies)
(1) Woodland Indians (IROQUOIS).
(2) Plains Indians (DAKOTAS).
(3) Southwest Indians (HOPI).
(4) Southwest Indians (NAVAJO).
(5) Northwest Indians (SALISH).
(6) Travels in the Interior of North America (1883).

Intermediate School District #113, Olympia, WA.

Lewis and Clark
(35mm filmstrip).

Intermediate School District #106, Wenatchee, WA. 98801

Lewis and Clark Expedition, Part I & II

(SFS-174; 2 color filmstrips and 1 record. J-H).
(U.S. History)
(1) Lewis and Clark Expedition, Part I - Dangerous Wilderness: Sacajawea, the Indian Girl. (54 frames, 15 min.)

(2) Lewis and Clark Expedition, Part II - Traces two and a half years of exploration. Heroes return to St. Louis. (54 frames, 15 min.)

Intermediate School District #113, Olympia, WA.

The "Marmes Man" Dig

(Filmstrip and teacher's guide, $6.95, 61 frames, color).
The exciting account of an archaeological discovery in eastern Washington, a dig that utilized the expert knowledge of geologists, zoologists, botanists as well as archaeologists. The remains of "Marmes Man," estimated at between 11,000 and 13,000 years old, are now recognized as the oldest ever found in the Western Hemisphere. This filmstrip is a graphic exposition of the techniques of archaeology as demonstrated at the site of one of the most dramatic anthropological adventures of the decade.

University of Washington Press, Seattle, WA.
Intermediate School District #107, Okanogan, WA.

Meadow Life in Northwest Mountains

(Filmstrip)

Intermediate School District #107, Okanogan, WA.

Minorities Have Made America Great, Part Two

"American Indians" Part One
Warren Schloat Productions Inc.
Prentice-Hall Co., 1968

Myths and Legends of Ancient Greece and Rome

(Filmstrip set. I-J).
Here is a fascinating presentation of some of the oldest stories in Western literature. Throughout history these myths and legends have captivated great writers, painters, sculptors and composers and inspired many of their finest achievements.
These stories form an important part of our cultural heritage:
1. Pandor and the Gift of the Gods.
2. King Midas and the Golden Touch.
3. Daedalus and Icarus.
4. Jason and the Golden Fleece.
5. Theseus and the Minotaur.

6. Phaethon and the Chariot of the Sun.
7. Pegasus and Bellerophon.
8. The Trojan Horse.
9. The Sword of Damocles.
10. Damon and Pythias.

Intermediate School District #107, Okanogan, WA.

Natural History Along the Washington Coast
(Filmstrip and Teacher's guide, $6.95; 62 frames, color).
A fascinating introduction to one of the Northwest's most valuable and beautiful natural resources. Following a survey of the typical geological formations and how wave action, in addition to other factors, is altering them, this filmstrip presents a field trip that reveals the rich diversity of life along the shore. The animals and plants pictured are common varieties readily seen at low tide.

University of Washington Press, Seattle, WA. 98195
Intermediate School District #107, Okanogan, WA.

Navajo Folklore
(Four filmstrips and four recordings; sale: $48; BFA Educational Medis. K-I-J-H).
Mr. Coyote is the central figure in each of the four stories in which he encounters Mr. Bobcat, Mr. Cottontail, Lady Porcupine, and Mr. Horn-Toad. Mr. Coyote's adventures are depicted in cartoon form and the narration is by an English-speaking Navajo. The stories are subtle, filled with universals common to most folktales.
ASSESSMENT: Excellent

Northwest Coast Indian Traditions Today: A Contemporary Look at Remnants of a Heritage.
(Teacher's guide and record or cassette, $16.00; 90 frames; color; sound; 15 min., filmstrip).
Northwest Coast Indians belong to the modern world as well as to their own ancient world. Here is the story of surviving traditions amont the tribes on the ocean coast of the Olympic Peninsula.
Featured in this unusual filmstrip are dugout canoes hollowed from cedar logs, the netting and preparation of fish, baskets made from swamp and saltwater marsh grasses, the making of "sand bread," masked dancing, and the exchange of gifts - all set in the magnificence of the tribes' coastal land.

University of Washington Press, Seattle, WA. 98195

Olympic Coast Indians Today
(Filmstrip and teacher's guide, $6.95; 67 frames, color).
The original silent version of Northwest Coast Indian Traditions Today: A Contemporary Look at Remnants of a Heritage.

University of Washington Press, Seattle, WA. 98195
Intermediate School District #107, Okanogan, WA.

Pacific Northwest: Then and Now
(35mm Filmstrip).

Intermediate School District #106, Wenatchee, WA. 98801

Pathfinders Westward
(Filmstrip set - I-J-H).
The drama and excitement of our American heritage in full color photos. Includes reading script and three 33 1/3 RPM records.
1. Daniel Boone's Wilderness Trail.
2. Rivers and Roads to the Mississippi.
3. Lewis and Clark Expedition - Part I.
4. Lewis and Clark Expedition - Part II.
5. First Trails Into the West.
6. The Mountain Men.

Intermediate School District #107, Okanogan, WA.

Prehistory of a Northwest Coast Indian Village
(Filmstrip and teacher's guide $6.95; 58 frames; color).
The original silent version of Indian Village Archaeology; The Rediscovery of Ancient Ozette, a Northwest Coast Village.

University of Washington Press, Seattle, WA. 98195

Story of American Indian
(Filmstrip with accompanying cassette tapes; set of 9)

Intermediate School District #107, Okanogan, WA.

Story of the American Indian
(FSK-322; 7 color filmstrips K-I).
(Social Studies/Indians) (1) After the White Man Came; (2) Indians of the Northeastern Woodlands; (3) Indians of the Southeastern Woodlands; (4) Indians of the Southwest; (5) The Indian Boys and Girls; (6) Indians of the North Pacific Coast; (7) The Plains Indians.

Intermediate School District #113, Olympia, WA.

Then and Now In the United States
(Filmstrip set)
13. Then and Now in the Rocky Mountains.
16. Then and Now in the Pacific Northwest.
18. Then and Now Between Western Mountains.

Intermediate School District #107, Okanogan, WA.

Washington's Rainforest - Northwest Coast
(Filmstrip)

Intermediate School District #107, Okanogan, WA.

Wilderness Kingdom: Indian Life in the Rocky Mountains, 1840-47.
(Four sound filmstrips; sale: $2; BFA Educational Media; J-H). Missionary Father Nicolas Point's diary and paintings concerning his field work among Indian tribes of the Rocky Mountains have been creatively organized into filmstrips with sound recordings. The topical titles of the strips are "Life Among the Indians," "The Buffalo Hunt," "Indians and Traders," and Medicine Men and Missionaries." Not only do the filmstrips contribute to an ethnographic knowledge of early Indian life, but they also assist in the development of an ethnographical perspective for the study of different cultures.
ASSESSMENT: Good
NCSS review *

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*National Council for the Social Studies

DIG: A Simulation in Archaeology

INT14 35 student guide, teacher's guide $10.00
Social Studies School Service
10,000 Culver Blvd.
Culver City, California 90230

Divided into two competing teams with the task of secretly creating two cultures, each team in the class writes a description of its hypothetical civilization. This description stresses the interrelationship of cultural patterns. Artifacts are designed and constructed and then placed in the ground according to archaeological principles learned. Each team then excavates, restores, analyzes and reconstructs the other team's artifacts and culture. In final discussions, students use what they have learned inductively about patterns of culture to analyze their own American culture.

NEWSPAPERS AND JOURNALS

Americans Before Columbus. (ABC). National Indian Youth Council. 3102 Central S.E., Albuquerque, N.M. 87106. Monthly, $5.00. Brief, printed newspaper which "wishes to become a forum for all Indian young people."

Anica News Highlights. Alaska Native Industries Cooperative Assoc., 1306 Second Avenue, Seattle, WA., 98101. Monthly, free. ($1.00 postage reimbursement appreciated.)

Akwasasne Notes. Mohawk Nation.

Chemawa American. Chemawa Indian School. Chemawa, ORE. 97306. Monthly, Sept.-June. Free. School newspaper.

Drumbeats. Institute of American Indian Arts. Cirillas Rd., Santa Fe, N.M. Occasionally Sept.-June. Free. School newspaper (with emphasis on the arts.)

Early American. California Indian Education Assn., P.O. Box 4095, Modesto, CA. 95352, 6 to 8 issues per year. Free with dues to Indians: $5.00 to others. About 8 or 10 legal sheets of information on education for the Indian, especially in California , including opportunities for students, course offerings, new books, job openings in education.

Education Dialogue. Bureau of Indian Affairs, Division of Education. 1951 Constitution Ave., N.W., Washington, D.C. 20242. Approximately bimonthly, free. Leaflet of official information on the BIA's efforts in education.

Highlights in Indian Education. Office of American Indian Affairs, U.S. Office of Education. 400 Maryland Ave., S.W., Washington, D.C. 20202, free, occasionally.

Indian Education Newsletter. Office of Programs for the Disadvantaged. U. S. Office of Education, 400 Maryland Ave., S. W., Washington, D.C. 20202.

The Indian Historian. American Indian Historical Society. 1451 Masonic Ave., San Francisco, CA, 94117. Quaterly $5.00. Attractive magazine of over 50 pp., treating both current and scholarly topics, which publishes articles by Indian and non-Indian social scientists.

Indian Record. Bureau of Indian Affairs. 1951 Constitution Ave., N.W., Washington, D.C. 20242. Monthly, free. Articles of Indian achievements and BIA related news in 4 to 8 neat pp. Grades 4 and up. Stories of Indians who complete their education successfully predominate. Creative writing by Indian school children is frequently included.

Journal of American Indian Education. College of Education, Arizona State University, Tempe, Arizona 85281. Three times. $3.50.
Collections of articles by Indians and non-Indians working in this field.

Northwest Indian News. Seattle Indian Center, 619 2nd Ave., Seattle, Washington; $3.50 per annum.

Our Heritage. Committee on Indian Rights. Colville, Indian Reservation, Nespelem, WA. 98155.

Powwow Trails. Box 258, South Plainfield, New Jersey 07080. Monthly (except July and August), $4.00.
Illustrated with detailed line drawings and photographs. This magazine will be of particular value to students interested in authentic Indian costuming, dancing, bead work and other crafts. Back issues are available.

The Renegade. Survival of American Indian Association. P. O. Box 719, Tacoma, WA. 98402; bimonthly, $5.00.
A comprehensive newspaper of Washington State Indian affairs highlighting the fishing right struggle; many reprints used.

The Sentinel. National Congress of American Indians. 1346 Connecticut Ave., N.W., Suite 312, Washington, D.C. 20036; monthly, $5.00.
Shiny magazine with legislative, national, and NCAI news, reprints, and in-depth articles.

United Scholarship Service News. Capitol Hill, Station, P.O. Box 1287, Denver, Colorado, 80218. Quarterly and annual report. $5.00.
Several pp. with articles on Indian and Mexican-American education and U.S.S. Scholarship holders and including a list of U.S.S. awards.

Wassaja. American Indian Historical Society, 1451 Masonic Ave., San Francisco, CA. 94117. Monthly, $10.00 per annum.

The Weewish Tree. American Indian Historical Society, 1451 Masonic Ave., San Francisco, CA. 94117. Bimonthly, $6.50 (ages 6-16).
Written and editied entirely by young and old Indians, Eskimos and Aleuts. Articles on history, anthropology, art, games, religion, dance, book reviews. Illustrated by Indians.

RECORDS AND TAPES

American Indian Dances. (LP Record. Also available on cassette tape: Order C15).
Vital, driving rhythms of twelve authentic American Indian dances are captured in this unique documentary album. A variety of tribal styles includes the Sioux Sun Dance, the Apache Devil Dance, and the Zuni Rain Dance. An accompanying booklet provides detailed dance instructions plus notes on costumes.

As Long as the Grass Shall Grow. (LP Record. Also available on cassette tape: Order C16).
Songs and narration depict the historical trials of American Indians. Written and performed by Peter La Farge.

Chinook Jargon. (Part I & II) (T-1)

These give some idea of the jargon by which white men and Indians could converse and understand each other.
RECOMMENDED GRADE LEVELS: Intermediate, Junior and Senior High.
Instructional Materials Catalog 1972-73. Intermediate School Dist. #113. Galvin, Washington.

Indian Culture. Set of 3 cassette tapes; H-A.
Mrs. Hazel Miller, Cultural Specialist for the Yakima Tribe, and other Indians spoke to a group of nurses at the Center for the Study of Migrant and Indian Education during April, 1969. This 2 and a half-hour recording of their conversation provides unusual insights into Indian culture. Topics include religion, language, folk medicine, and Indian celebrations.

Indian Music of the Pacific Northwest Coast. (Two LP Records. Also available in abbreviated form on cassette tape: Order C18).
Songs and dances documented for the first time in these location recordings. Descriptive notes included.

Lewis and Clark Expedition & Explorations of Pere Marquette. (R-80)
Stories of these famous explorers.
RECOMMENDED GRADE LEVELS: Intermediate, Junior and Senior High.
Instructional Materials Catalog 1972-73. Intermediate School Dist. #113, Galvin, Washington.

Music of the American Indian. (RA-64)
Featuring music of the Hopi, Pueblo, Omaha, Cheyenne, Sioux, Zuni and Rogue River Indians by such musicians as MacDowell and Skilton.
RECOMMENDED GRADE LEVELS: Intermediate, Junior and Senior High.
Instructional Materials Catalog 1972-73. Intermediate School Dist. #113. Galvin, Washington.

Peter La Farge on the Warpath. (LP Record. Also available on cassette tape: Order C16.)
The first album of contemporary Indian protests songs. Includes Gather Round: Ira Hayes: Radioactive Eskimo; others.

Songs and Dances of the Flathead Indians. (LP Record. Also available on cassette tape: Order C14).
Authentic music recorded in Montana.

The Yakima Nation. Set of 10 cassette tapes. Also available individually.
An aural record of the history and cultural traditions of the confederated bands and tribes that comprise the Yakima Nation, collected during the 1970 Johnson-O'Malley summer school program at Wapato, Washington. Each tape has a study guide listing suggested learning objectives.
Topics: history, the Treaty of 1855, language and celebrations, tribal government, education, food clothing, marriage and death, health and medicine, the longhouse religion, the Shaker religion, customs and legends.

ORGANIZATIONS AND INSTITUTIONS

American Friends Service Committee
Indian Programs Division
160 N. 15th St.
Philadelphia, Pa. 19102

American Indian Center
738 W. Sheridan Road
Chicago, Ill. 60613

American Indian Civil Liberties Trust
Box 708
Benjamin Franklin Station
Washington, D.C. 20044

American Indian Inter-Tribal Assoc.
175 Charles Ave.
St. Paul, Minn. 55103
American Indian Movement
Association on American Indian Affairs
532 Park Ave. S.
New York, N.Y. 10016

California League for American Indians
P.O. Box 389
Sacramento, California 95802

Commission on Indian Rights and Responsibilities
Dr. Sophie D. Aberle Brophy
Route 3, Box 3030
Albuquerque, N.M. 87105

Governors' Interstate Indian Council
Erin Forrest, Pres.
P.O. Box 763
Alturas, Calif 96101

Great Lakes Inter-Tribal Council,
Rev. Mitchell Whiterabbit, Pres.
Toute 4
Black River Falls, Wisc. 54615

Indian Rights Assoc.
1505 Race St.
Philadelphia, Pa 19102

Indian Student Workshop
American Indian Development
Dr. V. Pfrommer, Field Director
Anthropology Dept.
University of Arizona
Tucson, Ariz. 85721

Institute of Indian Studies
University of South Dakota
Vermillion, S.D. 57069

Inter-Tribal Council of Nevada
877 Aitken St.
Reno, Nev. 89502

Inter-Tribal Friendship House
51 Ninth St.
Oakland, Calif. 94607

Museum of the American Indian
Heye Foundation
Broadway at 155th St.
New York, N.Y. 10032

National Congress of American Indians
1346 Connecticut Ave.
Washington, D.C. 20036

Western Office:

1450 Pennsylvania St.
Denver, Colo. 80203
National Indian Education Association

National Indian Youth Council
P.O. Box 118
Schurz, Nev. 89427

St. Augustine's Indian Center
Rev. Peter Powell, Director
4710 Sheridan Road
Chicago, Ill. 60640

ORGANIZATIONS AND INSTITUTIONS (Cont.)

Dr. Sol Tax
Anthropology Dept.
University of Chicago
Chicago, Ill. 60637

United Scholarship Service

1452 Pennsylvania St.
Denver, Colorado 80203

UNITED STATES GOVERNMENT AGENCIES

To find the nearest office of a certain government agency or department, inquire at the post office, public library or newspaper office. Here are addresses of a few agencies with which Indians have frequent dealings:

Bureau of Indian Affairs
1951 Constitution Ave. N.W.
Washington, D.C. 20240

For the Bureau's free maps, booklets and other information about Indians, write to:

Publications Service
Haskell Institute
Lawrence, Kansas 66044

Educational institutions operated by the Bureau include:

Institute of American Indian Arts
Cerillos Road
Santa Fe, N.M. 87501

Intermountain School
Brigham City, Utah 84302

Sherman Institute
Riverside, Calif. 92503

Division of Indian Health
U.S. Public Health Service
7915 Eastern Ave.
Silver Spring, Md. 21910

Indian Arts and Crafts Board
4004 Interior Bldg
Washington, D.C. 20240

UNITED STATES GOVERNMENT AGENCIES (Cont.)

New Mexico Commission on Indian Affairs
State Capitol
Santa Fe, N.M. 87501

New York State Committee on Indian Affairs
112 State St.,
Albany, N.M. 12207

South Dakota Commission on Indian Affairs
State Capitol
Pierre, S.D. 5701

State Committee on Indian Affairs
Eltinge Bldg., Room 15
Bismarck, N.D. 58501

Source: Hough, Henry [illegible]., Development of Indian Resources.
Printed by World Press, Denver, Colorado, 1967.
OEO: Indian Community Action Program. pp. 266.

Bellingham

LUMMI INDIAN AQUACULTURE PROJECT. Six miles northwest on Lummi Reservation. Commercial fish and shellfish production plant. Open for guided tours throughout the year. Write or call for group appointments. Lummi Indian Tribal Enterprise, Marietta, Washington 98268. (206) 743-8180.

LUMMI INDIAN WEAVERS. Seven miles northwest on Lummi Reservation. An all Indian enterprise, manufacturing a variety of cotton and synthetic fiber products on four-harness hand looms. Open June to Labor Day, daily 9 to 8; Labor Day through May, Monday thru Friday, 9 to 5.

WHATCOM MUSEUM OF HISTORY AND ART. 121 Prospect Street. Housed in a restored 1892 building; exhibits of Indian artifacts, state history and art. Open Tuesday through Saturday, 12 to 6, Sunday, 1 to 5.

Bremerton

KITSAP COUNTY HISTORICAL MUSEUM. 837 4th Street. Houses exhibits on local history. Open Tuesday through Sunday 1:30-4; free

Brewster

FORT OKANOGAN STATE PARK. Five miles east on U.S. 97. Originally built by John Jacob Astor in 1811 as Washington's first fur trading center. An interpretive center tells the story of early fur trading in the Pacific Northwest through exhibits and dioramas.

Cashmere

PIONEER VILLAGE AND WILLIS CAREY HISTORICAL MUSEUM. Recreates the history of the Columbia River Indians before the arrival of the first pioneers.

Inchelium

RODEO. Colville Reservation. July 4, 5.

INCHELIUM COMMUNITY FAIR. Colville Reservation. August 3rd weekend.

Kelso

COWLITZ COUNTY MUSEUM. Located in the courthouse annex. Features Indian and pioneer artifacts.

LaConner

SWINOMISH FESTIVAL. Swinomish Reservation. Baseball games, Indian stick games, dances and salmon bake. Memorial Day.

SWINOMISH FESTIVAL. Swinomish Reservation. Baseball games, Indian games, dances, and salmon bake. July 4.

FISH PROCESSING PLANT. Swinomish Reservation.

Marietta

LUMMI STOMISH WATER CARNIVAL. Lummi Reservation. Canoe races, Indian dances, games, salmon barbeque. International war canoe races. June, during first 2 weeks (dates depend on tide).

Maryhill

MARYHILL MUSEUM OF FINE ARTS. Six miles west of Maryhill on U.S. 830. Outstanding collection of Indian artifacts. Open March 15 through November 15. Admission charge.

Marysville

TULALIP TRIBES TREATY DAYS. Tulalip Reservation. Commemorating the signing of the Point Elliott Treaty. Features ceremonial dances, smoked salmon feast. January.

Mukilteo

POINT ELLIOTT TREATY SITE MONUMENT. On January 22, 1855, Indians from surrounding tribes ceded lands to the U.S.

Neah Bay

MAKAH DAYS. Makah Reservation. Commemorating acquisition of citizenship by the Makah Indians, ceremonial dances, Indian games and traditional feasts. Weekend closest to August 26.

MAKAH MUSEUM. Makah Reservation

OZETTE DIG. Makah Reservation.

Nespelem

CHIEF JOSEPH'S GRAVE. Colville Reservation.

CIRCLE CELEBRATION. Colville Reservation. Featuring Indian stick games, tribal dances. July 4 and week following.

Oakville

CHEHALIS TRIBAL DAYS. Chehalis Reservation. May 29, 30 and 31.

Ocean Shores

NORTHWEST COAST MUSEUM AND GIFT SHOP. P. O. Box 366, Ocean Shores, Washington 98551. Quinault Indian Exhibit. Individual and group tours. Admission charge.

Omak

OMAK STAMPEDE. Near Colville Reservation. August, 2nd weekend.

Pasco

SACAJEWEA. Five miles southeast. First campsite of Lewis and Clark expedition on the Columbia River, October 16-18, 1805. Indian artifacts in Museum.

Port Townsend

JEFFERSON COUNTY HISTORICAL MUSEUM. City Hall, Old Court Room.

Redmond

NORTHWEST INTER-TRIBAL INDIAN DAYS CELEBRATION. First weekend in August. Marymoor Park.

San Juan Islands

ORCAS ISLAND HISTORICAL MUSEUM. Center in village of East sound. Indian artifacts. Museum building is composed of several old homestead cabins.

Seattle

BLAKE ISLAND MARINE STATE PARK. Four miles west of Seattle. Features Tillicum Indian Village where authentic Indian arts and crafts are displayed. Phone (206) EA 2-6444 for information.

MUSEUM OF HISTORY AND INDUSTRY. McCurdy Park on Lake Washington, 2161 E. Hamlin Street. Indian artifacts, pictures. Set of 55 slides on Washington State Indians available to teachers in King County.

THOMAS BURKE MEMORIAL STATE MUSEUM. University of Washington. Northwest Coastal and Plateau Indian relics.

Soap Lake

SUDS'N SUN CELEBRATION. Near Ephrata. July -- last weekend.

Spokane

EASTERN WASHINGTON STATE HISTORICAL SOCIETY AND MUSEUM. 2316 First Avenue. Contains one of the finest collections of Indian arts and handicrafts in the United States.

OLD MAN HOUSE MONUMENT. Display at site of Chief Seattle's home. Largest Indian communal dwelling on Puget Sound.

Tacoma

WASHINGTON STATE HISTORICAL SOCIETY MUSEUM. 315 N. Stadium Way. Indian artifacts.

Taholah

TAHOLAH DAYS. Quinault Reservation. Indian celebration with annual Lake Quinault trout derby. July 4 and weekend.

QUINAULT DERBY DAYS. Quinault Reservation. Including a dugout canoe race up the Quinault River using high-powered motors, a trout derby at Lake Quinault and a salmon barbeque on the Quinault Reservation and a Volunteer Firemen's Ball. Memorial Day.

Toppenish

ANNUAL GEORGE WASHINGTON BIRTHDAY CELEBRATION. Toppenish Tribal Community Center on Meyers Road, southeast of Toppenish. Dinner honoring veterans, tribal dancing. February 22.

WAR DANCE TOURNAMENT. Three nights during the middle of April at Satus Longhouse, southeast of Toppenish.

ALL INDIAN RODEO. Two days. Held on the weekend nearest June 9, the date of the signing of the treaty between the Yakima Indian Nation and the U.S. Government. Indian cowboys from the Northwest States and Canada participate at the Indian Rodeo grounds near White Sun.

VETERANS' DAY CELEBRATION. Toppenish Tribal Community Center on Meyers Road, southeast of Toppenish. Dancing nightly. Veterans honored at dinner on 11th. November 11-13.

FORT SIMCOE STATE PARK. 21 miles west via State 220 near White Swan. Constructed and occupied by U.S. Army from 1856 to 1859. Restored with Indian and other exhibits.

Toppenish-Satus

ANNUAL ABRAHAM LINCOLN BIRTHDAY CELEBRATION. Satus Longhouse on North Status Road. Tribal dancing. February 12.

Toppenish-White Swan

ANNUAL TRIBAL NEW YEAR CELEBRATION. White Swan Longhouse on Yost Road, south of White Swan. Honoring veterans. Dinner and tribal dancing. January 1.

ANNUAL YAKIMA INDIAN ENCAMPMENT (10 DAYS). Next to White Swan Longhouse on Yost Road, 2 miles south of White Swan. Yakima Reservation. Tribal dancing, Indian games, refreshment. July 4.

Usk

KALISPEL POW-WOW DAYS. Kalispel Reservation near Usk. Indian games and war dancing (Kalispel Tribe). Early August.

Vancouver

CLARK COUNTY HISTORICAL MUSEUM. 1511 Main Street. Indian artifacts.

Vancouver (Cont.)

FORT VANCOUVER NATIONAL HISTORIC SITE. East Evergreen Blvd. Center of fur trading region from 1824-1846. In 1849 became the first U.S. military post in the Pacific Northwest. Museum with Indian artifacts.

ULYSSES S. GRANT MUSEUM. 1106 E. Evergreen Blvd. Indian artifacts. Admission charge.

Vancouver, B.C.

HAIDA VILLAGE. University of British Columbia Campus.
CENTENNIAL MUSEUM.

Victoria, B.C.

PROVINCIAL MUSEUM.

Wapato

SPEELYI-MI INDIAN ARTS AND CRAFTS CLUB ANNUAL INDIAN TRADE FAIR. Dancing, exhibitions and arts and crafts exhibits. 9 a.m. to 10 p.m. daily. Mid-March.

CHRISTMAS CELEBRATION. Wapato Longhouse, north of Wapato. Dancing, dinner served Christmas Day, Dec. 25.

Wellpinit

SPOKANE INDIAN POW-WOW. Spokane Reservation. Labor Day weekend.

Wenatchee

NORTH CENTRAL WASHINGTON MUSEUM. Chelan Avenue and Douglas Street. Exhibits Indian artifacts, relics and ancient picture rocks.

ROCKY REACH DAM. Seven miles north on U.S. 97. Columbia River Indian Exhibit which traces life along the river for over 10,000 years. Nez Perce Indian portraits.

Yakima

HISTORICAL MUSEUM. Tietom Drive at South 21st Street in Franklin Park. Indian artifacts.

INDIAN ROCK PAINTINGS. On U.S. 410 near Yakima.

Deer. (Four 16 x 20" - Color).
Large color photographs and painting of deer in their natural habitat.

Multi-Media Catalog. The Center for the Study of Migrant and Indian Education, 1971. Toppenish, Washington 98948.

First Printed Announcement of the Custer Battle. Copies from the Bismarck, N.D. Tribune, July 6, 1876.
One of the greatest scoops in American journalism. Shorey Book Store, Seattle, WA., SJP 3, $2.00.

Northwest Coast Indian Prints. Paul Kane - 8 color prints on Northwest Coastal Indians; reprinted form original painting made in 1846 and 1847.

Set SJP 10 A

SJP 10 Return of War Party (Victoria).
SJP 12 Peo-Peo-Mox-Mox (Walla Walla Chief).
SJP 13 Medicine Mask Dance
SJP 14 Indian Burial Place (Cowlitz River).
SJP 15 Klallam Women Weaving Blanket.
SJP 16 Indian Camp, Colville Area.
SJP 17 Indian Battle at Port Angeles & Klallam Fort.
SJP 18 Cowlitz Indian Mother & Child.

Pkg. of 8 prints (10" x 12") $5.95.
Shorey Book Store, Seattle, Washington.

SLIDES

Coastal Indians of Washington Today
(Slide set; 35mm; 100 slides; color; I-J-H).
Photographed in all the major Indian villages along the Washington coast, this set includes a fishing trip with the Quinaults, opening Swinomish fish traps, and an array of Lummi and Makah masks.

Common Shrubs of the Northwest
(Slide set: 90 slides, color; Dist. - Thompson. I-J-H).
Depicts only the most common shrubs of the Northwest after defining a shrub as a woody perennial plant having more than one stem from the same base as opposed to a tree which has only one bole or stem.

Intermediate School District #109, Everett, WA.

Conifers of the Northwest
(Slide set: 100 slides, color; Dist. - Scientific. I-J-H).
A series of natural color closeups of the cone-bearing species of the Northwest, providing large pictures of the cones and needles, bark and tops of these trees.

Intermediate School District #109, Everett, WA.

Early Sea Explorers of the Pacific Northwest
(Slide set: 42 slides, color; Dist.-Thompson. I-J-H).
Kodachrome copies of original water color paintings by Seattle Times Staff Artist, Parker McAllister, and which were originally printed in the magazine section of the Seattle Sunday Times.

Intermediate School District #109, Everett, WA.

Historic Profile of Seattle, Washington - In Four Parts (with tape)
(Slide set: 106 slides; color; Dist. - I.S.D. 110 I-J-H).
Colored slides from historic black and white photographs describe Seattle's beginnings to 1909, the great Seattle fire of 1889, Seattle and the Klondike Gold Rush of '97, and the regrading of many city blocks.

Intermediate School District #109, Everett, WA.

Historic Views of Monte Cristo, Washington (with tapes).
(Slide set: 133 slides, color; Dist. - Woodhouse I-J-H).
Slides made from old photographs depict the development, life and death of the mining town of Monte Cristo, including other extinct mining and logging towns along the route of the Monte Cristo Railroad.

Intermediate School District #109, Everett, WA.

Indians of Eastern Washington Today

(Set of 100 color slides with script. 35mm slides. I-J-H).
An accurate record of the Indian traditions that are still maintained by Eastern Washington tribes. Includes preparing fish for a salmon feast, putting up a tepee, taking a sweat bath, picking huckleberries, basket and bead work, the stick game, root feasts, dances, and celebrations.

Life Zones of the Northwest

(Slide set: 100 slides, color; Dist.-Scientific. I-J-H).
Includes the area from the Rockies to the Pacific, illustrating life occurrences from high to low elevations, how temperature, altitude and amount of moisture influence plant and animal life distribution.

Intermediate School District #109, Everett, WA.

Pacific Northwest 100 Years Ago

(Slide set: 191 slides, color; Dist.- Thompson. I-J-H).
Kodachrome copies of original water color paintings by Seattle Times Staff Artist, Parker McAllister, and which were originally printed in the magazine section of the Seattle Sunday Times.

Intermediate School District #109, Everett, WA.

Trees of Washington

(Slide set: 100 slides, color; Dist.-Thompson. I-J-H).
Slides designed to accompany the State of Washington Extension Service Bulletin #440 of the same title. Shows shape, bark and leaf patterns of common coniferous and deciduous trees found in Washington State.

Intermediate School District #109, Everett, WA.

SOURCES OF PHOTOGRAPHS

1. American Museum of Natural History
Division of Photography
Central Park West and 79th St.
N.Y., N.Y. 10024

Write for lists of Indian slides of U.S., Indian Art, Paintings of Indian Life, Masks, Eskimos, Totem Poles. Slides priced at $.70 each or $.60 each if 10 or more ordered.

2. Library of Congress
Prints and Photographs Section
Washington, D.C. 20540

The Library sells reproductions of old Indian photographs for a small fee.

3. Museum of the American Indians
Broadway at 155th St.
New York, N.Y. 10032

Send postage for descriptive brochures about the photographs, color slides, and postcards available from the Museum. Albums of 10 color photographs cost $.30, postcards $.05.

4. National Anthropological Archives
Smithsonian Institution
Washington, D.C. 20560

The Institution has a collection of 50,000 black-and white-photographs and negatives pertaining to more than 350 Indian tribes of North America. The collection includes portraits of individuals and groups, dwellings, costumes, ceremonials, domestic activities, arts, etc. Most of the photos were taken between 1860 and 1900. Requests for descriptive leaflets, price lists, and instructions for ordering photographs should be addressed to the Archives. Allow six weeks for completing orders.

SOURCES OF PHOTOGRAPHS

5. National Archives
National Archives and Records Service
General Service Administration
Washington, D.C. 20408

Select Picture List, Indians in the United States. General Information Leaflet No. 21. The pictures (either photographs or copies of art works) have been selected from 15 government agencies and are grouped by subjects such as Agency Buildings, Agriculture, Beadwork, Burial Customs, Children, etc. The back cover of this leaflet constitutes an ordering form. 2 x 2 slides (black-and-white, color) cost $.50; prints begin at $2.00 for 8 x 10; color transparencies begin at $6.00 for 4 x 5.

STUDENT BIBLIOGRAPHY

General Background: Course Content

Books and Pamphlets

American Indians. (Pamphlet Collections). Thirteen booklets about Indian tribes of the Eastern Seaboard, the Great Lakes area, the Gulf Coast states, the Central Plains, the Dakotas, Montana and Wyoming, Oklahoma, the Lower Plateau, Arizona, New Mexico, California, the Northwest and Alaska plus the American Indian Calendar of Costumed ceremonials, dances, feast and celebrations.
Multi-Media Catalog.

AMERICAN INDIANS AND THE FEDERAL GOVERNMENT. U.S. Department of the Interior, Bureau of Indian Affairs, 1965. 20¢. Grades 8 and up.
Outlines in brief the historic relationships between American Indians and the Federal Government and describes current programs of the Bureau of Indian Affairs. The approach is a positive, informational one, presenting none of the controversial attitudes of Indian people toward the Bureau of Indian Affairs. Useful as an introduction to the subject.
Source: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C.

Baldwin, Gordon C. How Indians Really Lived. New York: G. P. Putnam's Sons, 1967.

Bleeker, Sonia. Horsemen of the Washington Plateaus: The Nez Perce Indians. New York: Morrow, 1957. (4-7), 155 pp., illus., map, $2.95.
A semifictional account of the everyday life, customs, and beliefs of the Nez Perce Indians from the period after acquiring the horse to present day life on the reservations.

Bleeker, Sonia. The Sea Hunters: Indians of the Northwest Coast. New York: Morrow, 1951, 159 pp., illus., (4-7), $2.95.
Lucid, informative text concerning the life and customs of the Indians of the Northwest Coast including accounts of salmon fishing, sea hunting, food, clothing, childcare, childhood ceremonials, and changes in Indian life styles since the coming of the white man.

Chafetz, Henry. Thunderbird and Other Stories. New York: Pantheon, 1964, PLB $3.29, 41 pp., (grades 3-5).
This book includes red and black illustrations in the style of Indian sand paintings, on brown paper and a sparse, unembellished storyteller's style appropriate to American Indian legend.

A Coloring Book of American Indians. San Francisco: Bellerophon Books, 1970, $1.50.
Line drawings of authentic Indian designs. Annotations give meaning or purpose of design and identify the source from which the drawings were adapted.

D'Amato, Janet and Alex. Indian Crafts. Lion, 1968, 72 pp., $2.50, PLB $2.79, (Grades 1-6).
Explicit directions for a variety of original Indian crafts including instructions for miniature and full size models of homes and artifacts using inexpensive readilv available materials.

Dorian, Edith and Wilson, W. N. Hokahey! American Indians Then and Now. McGraw-Hill, 1957, (grades 5 and up) $4.50.
An authentic, factual account of how the American Indians adapted to and lived in the various geographical areas of the United States. It is a successful attempt to eradicate the stereotyped picture of the Indian created by TV, movies, and many historical accounts. Great emphasis is placed on the contributions of the Indian to our society. Current problems of the Indians are discussed in the last chapter. Pronounciation helps are included throughout the text and the cultural traits of each group listed at the end of each chapter. Illustrations and maps are relevant to the text and are authentic. Good bibliography and index.

Famous Indians: A Collection of Short Biographies. Washington, D.C., U.S. Government Printing Office, 1966, $ .35.

Hofsinde, Robert. Indian Beadwork. New York: Morrow, 1958, 122 pp., illus., (5-7), $2.94, $ .50 (paper).
Handbook on various types of beading methods and articles which can be made using beadwork as decoration. Clear detailed instructions.

Hunt, W. Ben. The Golden Book of Indian Crafts and Lore. Golden Press, 1954, illus., map, 111 pp., (4-7), $1.95.
Detailed descriptive text and pictures of clothes, homes, totem poles, dances, utensils, and designs with directions and patterns for making them.

Jones, Hettie. The Trees Stand Shining. Illustrated by Robert Andrew Parker. New York: The Dial Press, 1971, List of Sources. (Primary-adult). $4.95.
Poetry of the North American Indians arranged to trace a journey through two days time. Exceptional illustration with full color paintings.

Kroeber, Theodora. Ishi, Last of His Tribe. Berkeley: Parnassus Press, 1964, 206 pp., $4.25, (Grades 6 to young adults).
A beautiful and haunting story of the boy who became the last of the Yahi tribe in 1911, and of the courageous handful who lived secretly according to the old Yahi way long after the white man came to their country. This is a moving and memorable book.
- Association on American Indian Affairs.

Leavitt, Jerome E. America and It's Indians. Chicago: Children's Press, 1962.

McFarlan, Allan A. A Book of American Indian Games. New York: Association Press, 1958, (4-9), $3.95.
Gives for each of 150 American Indian games: original tribal area, whether for boys or girls, for what age group (7 to 11 years; 12-14 years; and 15-18 years), number of players needed whether an indoor or outdoor activity. Both a version of the game as it was played by Indians and a safer version for today's use is indicated. Most of the games require little or no equipment.

Marriott, Alice and Carol K. Rachlin. American Indian Mythology. New York: Thomas Y. Crowell, $7.95, 211 pp., illus., bibliog., 1968.
A collection of stories, some charming and entertaining, some about the grim years of conflict. A very high level of storytelling.

McLuhan, T. C. Touch the Earth. New York: Outerbridge & Dienstfrey, Distributed by E. P. Dutton & Co., 1971, 185 pp., $6.95. Illus.
Subtitled "A Self Portrait of Indian Existence," Touch the Earth is a selection of statments and writings by North American Indians, chosen to illuminate the course of Indian history and the abiding values of Indian life. The passages, arranged in four chronological sections, range from the witty, the eloquent, the lyric, to the deeply emotional. Together they recount the nature and fate of the Indian way of life and how it now seeks to revive itself as a self-affirming cultural force. Illustrated with excellent and authentic photos of American Indians.

Milton, John R. (ed.) The American Indian Speaks. Vermillion, S.D., University of South Dakota Press, 1969, $3.00.
Poetry, fiction, art, music, commentary of modern American Indians.

Momaday, Natachee Scott. (ed.) American Indian Authors. Boston: Houghton Mifflin, 1971, 151 pp., $1.50 (paper), when purchased through a school system.
This book contains 26 examples of the work of American Indian authors. Three types of works are included: the oral literature of Indians in the form of legends, chants, prayers, and poems; historical and biographical recordings of those Indians who told their stories to others through interpreters; and the fiction, non-fiction, and poetry of 20th Century Indians who have adopted the English language as a creative form of communication. Discussion questions follow each section.

Norbeck, Oscar E. Book of Indian Life Crafts. New York: Association Press, 1966, 346 pp., (Grade 5 and up), $6.95.
Step-by-step instruction and numerous detailed diagrams show hobbyists, handicraft counselors, campers, and other interested persons how to carry out projects involving costume, weaving, arts and decorations, foods and clothing, dwellings, hunting equipment, and other areas of Indian life.

PAMPHLETS ON AMERICAN INDIANS. U.S. Department of the Interior, Bureau of Indian Affairs, 1968. 15¢ each; Grades 5 and up.
Each of the below listed pamphlets presents the tribes in the respective geographic areas as they are living in the twentieth century. Illustrated with photographs and paintings. Includes a list of places to go and things to see on or near the Indian Reservations in the area.
INDIANS OF THE NORTHWEST.
Source: Superintendent of Documents, U.S. Government Printing Office, Washington, D.C.

Rambeau, John and Nancy, and Gross, Richard. Chumash Boy. San Francisco: Field Educational Publications, 1968, 39 pp., (grades 3-6), $2.00.
This excellent book for young readers contains a story and a brief historical study of the American Indian, from 1500 to the present, particularly in his contacts with white men. The story is of a Chumash (California) boy in 1542 who seeks his family in order to disprove the charges of cowardice made by his uncle, and includes many fascinating details of Chumash life.
- Association on American Indian Affairs.

Salomon, Hulian H. The Book of Indian Crafts and Indian Lore.Harper, Illus., 1928, $5.95, (Grades 4 and up).
Examines the arts, crafts, customs, music, and ceremonials of the Indians of the United States, and gives explicit direction and diagrams for making many of the objects. The beauty and craftsmanship of Indian arts and crafts is freely praised. The author, a long-time Boy Scout executive, has written the book in such a way as to encourage both Indian and non-Indian youngsters to appreciate and use many Indian things.

Sutton, Felix. The How and Why Wonder Book of North American Indians. New York: Grosset and Dunlap, 1965.

Whiteford, A. H. North American Indian Arts. New York: Golden Press, 1970.

Worthylake, Mary M. Nika Illahee (My Homeland). Chicago: Melmont Publishers, Inc., 1962.

Yellow Robe, Ruth. (Lacotawin), An Album of the American Indian. Watts, 1969, (4-7), $3.95.
Written by a woman of Sioux ancestry, this is a good summation from an Indian point of view, of the experiences of the Indian in America. Begins with a brief survey of major Indian cultures as they existed before the white man came, then tells the story of the Indian wars and of life on reservations which followed. Concludes with a discussion of Indian people today. A very attractive book, illustrated with numerous old prints and photographs.

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Topic #1: Early Life of the Indians of Washington State

Books and Pamphlets

Anderson, Sydney. The Lives of Animals. Mankato, Minn.: Creative Educational Society in cooperation with the American Museum of Natural History; New York, 1966.

Andrews, Roy C. All About Whales. Eau Claire, Wisc.: E. M. Hale & Co., 1954.
Primary - easy reading.

Angulo, Jaime de, Indian Tales. New York: Hill and Wang, 1953.
California Indians.

Beatty, P. Squaw Dog. New York: Morrow, 1965 (4-6) $3.75.
Story about the Quilleute Indians.

Beck, Ethel Fyles. Lummi Indian How Stories. Caldwell, Idaho: Caxton Printers, Ltd. 1955 (4-6) Illus.

Berg, Leila. Folk Tales for Reading and Telling. New York: The World Publishing Co, 1966.

Brindze, Ruth. The Story of the Totem Pole. Illus. by Yeffe Kimball. New York: Vanguard, 1951, 62 pp. illus.,(4-6) $3.95.
Simple explanation of how the Northwestern Indians carved their history and legends on totem poles. Includes brief stories about specific poles and some information on how to read the carvings. Striking illustrations by an Indian artist.

Brown, Vinson. Exploring Pacific Coast Tide Pools. Healdsburg, California: Naturegraph Company, 1966.
Intermediate and Secondary.

Chandler, Edna W. Little Wolf and the Thunder Stick. Chicago: Benefic Press, 1956.

Clark, Ann Nolan. The Little Indian Basket Maker. Chicago: Melmont, 1957 $2.50 (Grades 1-5) 31 pp, illus. by Harrison Begay.
This is an outstanding description of Papago basketry written for young readers. A Papago Indian girl describes how she learns to make baskets, and the simple story includes a wealth of details about how materials are prepared, the meanings of various designs, and the use made of baskets in daily living. The illustrations are colorful and appealing.

Clark, Ella. Indian Legends of the Pacific Northwest.

Cody, Iron Eyes, Indian Talk, Hand Signals of the American Indians. Healdsburg, California: Naturegraph Publishers.

Coolidge, Olivia. Greek Myths. Boston: Houghton Mifflin Co., 1949.

Crampton, Charles. The Junior Basket Maker. Peoria, Illinois: A. Bennett Co., Inc, 1955.

D'Amato, Janet and Alex. Indian Crafts. New York: The Lion Press, 1968.

D'Aulaire, Ingri and Edgar P. Book of Greek Myths. New York: Doubleday & Co., Inc., 1962.

Dresner, Simon. Rivers of Destiny. London: Aldus Books, 1971.

Durham, Bill. Indian Canoes of the Northwest. Seattle Copper Canoe Press, 1960.

Farb, Peter. The Land and Wildlife of North America. New York: Time Incorporated, 1964.

Farquhar, Margaret C., Indian Children of America. Illus. by Brinton Turkle. New York: Holt, Rinehart and Winston. 1964, (Grades 2-4) $4.50.
The daily life of Indian children from tribes of the Eastern Woodlands, the Great Plains, the Pueblos, and the Northwest Coast.

Fisher, Olive and Clara Tyner. Stories from Totem, Tipi and Tumpline. Vancouver: J. M. Dent & Sons, Ltd., 1955.

Glass, Paul. Songs and Stories of the North American Indians. New York: Grosset and Dunlap., 1968.

Graves, Robert. Greek Gods and Heroes. New York: Doubleday and Co., Inc., 1960.

Haines, Francis. Indians of the Great Basin and Plateau. New York: G. P. Putnam's Sons, 1970.

Harris, Christie. Raven's Cry. New York: Atheneum, 1966.

Harris, Christie. Once Upon a Totem. Atheneum, 1963, (4-7) $3.50.
Five folk tales of Indians of the Pacific Northwest from Alaska to Oregon, plus background on customs and traditions. The myths and legends are not only suspenseful tales but relay a great deal about the courage of the Indian, his noble character and his spiritual beliefs. The black and white woodcuts add much to the feeling of the legends.

Heady, Eleanor B. Tales of the Nimipoo: From the Land of the Nez Perce Indians. New York: The World Publishing Co., 1970.

Hertzberg, Hazel W. The Great Tree and the Longhouse. The Culture of the Iroquois. New York: The Macmillan Company, 1966.

Hoffine, Lyla. Running Elk. New York: Bobbs-Merrill Co., 1957, 108 pp, (grades 3-5) $2.75.
Running Elk is a young Arikara boy of the past who wants to be the medicine man, the healer, of his tribe. Before he can do this, he must learn strength and courage and thoughtfulness for the needs of other.
- Association on American Indian Affairs

Hofsinde, Robert. Indian Costumes. New York: William Morrow and Company, 1968.

Hofsinde, Robert. Indian Fishing and Camping. New York: William Morrow and Co., 1963.

Hofsinde, Robert. Indian Hunting. New York: William Morrow and Co., 1962.

Hofsinde, Robert. Indian Music Makers. New York: Wm. Morrow & Co., 1967, 96 pp. $3.25 (Grades 3-5).
Presents a fund of interesting material on Indian songs and musical instruments and describes the many times in an Indian's life when singing played an important role. The book includes the words and music of a number of Indian songs.

Hofsinde, Robert. Indians at Home. New York: Morrow, 1964, PLB $3.14, illus., (grades 4-6).
Teachers will find this book excellent as resource material in social studies projects. The author presents a wealth of anthropological information in lucid, interesting descriptions of American Indian cultures. He includes descriptions of the linguistic relations of major Indian tribes. The descriptions of the techniques used in building various types of houses provide a basis for discussing many aspects of family life and tribal customs. The chapters are short, the illustrations detailed, and the size of the print will appeal to young readers.

Holling, Holling C. The Book of Indians. New York: Platt & Munk, 1962, 123 pp, $3.50, glossary (grades 4-7), illus.
Daily life of Indian children from tribes formerly living throughout North America.

Hosford, Dorothy. Thunder of the Gods. New York: Henry Holt and Co, 1952.

Houston, James. Eagle Mask. New York: Harcourt, Brace & World, 1966, 63 pp. illus. $3.00 (grades 3-5)
A young prince of a Northwest Indian tribe of long ago must go

through the endurance trials, rituals, and celebrations that his coming of age. This quite detailed and authentic story of Skemshan and his friend relates the adventures of a boy who must learn to accept the challenges and responsibilities of manhood.

- Association on American Indian Affairs

Hult, Ruby El. The Untamed Olympics: The Story of a Peninsula. Portland, Oregon: Binfords and Mort, 1971.

Jenkins, Mildred. Before the White Man Came. 182 pp., illus.
Through the eyes and ears of two little Northwest Coast Indians, we learn how the Pacific Coast Indians really lived in the days before the coming of the white man - their annual deer hunts, how the great salmon runs, and ancient ceremonies; how they cooked their salmon, made their clothes, and carved their tools and dishes.

Junell, Joseph & Emily Jones. Exploring the Northwest. Chicago: Follett Publishing Co., 1961.

Keithahn, Edward. Monuments in Cedar. Seattle, Washington: Superior Publishing Company. 1963, 160 pp. bibliog, photographs, diagrams, references. (Grades 7-adult).
Comprehensive study of the evolution and significance of totem symbolism of the Canadian and Alaska Indians.

Kirk, Ruth. The Oldest Man in America. New York: Harcourt Brace, Jovanovich, Inc., 1970, 100 pp., illus, index, maps.
Story of the exploration of the Marmes Rock Shelter on the Palouse River in southeastern Washington.

Kirk, Ruth. The Olympic Seashore. Port Angeles, Wa: Olympic Natural History Association, 1962.

Martin, Fran. Nine Tales of Coyote. New York: Harper & Row, 1950, $3.95. Illus, (Grades 4-6).
Coyote, a nimble-witted trickster, is the central figure in this collection of Nez Perce Indian legends of the time when animals ruled the world before the coming of the human race.

Martin, Fran. Nine Tales of Raven. New York: Harper & Row, 1951, 60 pp., illus, $3.95.
Here are more legends compiled by the author of Nine Tales of Coyote. These dynamic stories contain as much zest and humor as the "Coyote" collection.

- Association on American Indian Affairs

Matson, Emerson N. Longhouse Legends. Nelson, 1968, illus, (4-7) $3.50.
Pacific Northwest Indian myths delightfully illustrated and retaining the lilt of the spoken word; each is introduced with brief

background information explaining their significance in relation to the beliefs, customs, and ceremonies of Pacific Coast Indians. Collected by a Tacoma, Washington newspaper editor and translated with the help of a Swinomish chief.

Mayol, Lurline Bowles. The Talking Totem Pole: The Tales It Told to the Indian Children of the Northwest.

Phleger, Fred. The Whales Go By. New York: Random House, Inc., 1959. Primary.

Picard, Barbara Leonie. Celtic Tales. New York: Criterion Books, 1964.

Posell, Elsa. The True Book of Whales and Other Sea Mammals. Chicago: Children's Press, 1963.

Powers, Mabel. Stories the Iroquois Tell Their Children. New York: American Book Company, 1917.

Sandoz, Mari. The Horsecatcher. Philadelphia: Westminster Press, 1957, $3.50 (grades 6 to young adults).
The Washington Post described this book as "the poignant, sensitive, compelling story of a Cheyenne youth...who did not want to kill or to become a warrior."
- Association on American Indian Affairs

Schultz, James W. The Trail of the Spanish Horse. Boston: Houghton-Mifflin, 1960, 213 pp. (4-7) $3.25.
This is a suspenseful story of two Blackfeet almost-brothers of the past in their attempt to recover a stolen horse from the Cheyenne. It includes accurate and comprehensive descriptions of rituals, requirements for becoming a warrior, and Indian life in the Northwest Plains.
- Association on American Indian Affairs

Schweitzer, Byrd Baylor. One Small Blue Bead. New York: Macmillan, 1965, $3.50, PLB $3.72, ill. (K-6) 40 pp.
Love is the central them of this book. The author has selected a prehistoric setting for a moving account of what life may have been like centuries ago when Papago Indian lands around Tucson, Arizona were occupied by an unknown people. Artist and author have combined their skills to present their personal insights into what the thoughts and feelings of early people must have been when faced with the strange and unknown. It is difficult to say that this is a book just for children because there is so much said so simply as one reads with a receptive mind.

Sharp, Edith Lambert. Nkwala. Little, Brown, and Co., 1958, illus., (5-8) $3.95.
Nkwala tells the story of a twelve-year-old Indian boy of the Spokan

tribe, and how he becomes a man. The family and tribal life is beautifully described, as is Nkwala's courage in preventing war between his tribe and that of the Okanagons. An exciting tale that will hold the interest of the most relectant reader.

Tomkins, William. Indian Sign Language. New York: Dover Publications. $1.25 (paper).
Includes a wide range of vocabulary that Indian tribes who spoke different languages used to communicate with one another.

Warner, Rex. Men and Gods. New York: Looking Glass Library, 1959.

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Topic #2: The Indians of Washington State Encounter Non-Indians

Books and Pamphlets

Arnold, Elliott. Broken Arrow. New York: Duell, Sloan, and Pearce, 1954, $4.95, illus. (grades 5-9).
The setting is Arizona one hundred years ago. The story is based on historical incidents and refers to people living in Tucson at the time. The author describes friendships between Apache Indians and whites as well as the arrogant stupidity on the part of whites that resulted in misunderstandings and bloody conflicts.

Baker, Betty. Killer-of-Death. New York: Harper & Row, 1963, 142 pp, (Grades 4-7) $2.95.
Killer-of-Death is the son of an Apache chief, growing to manhood in the last years of his tribe's freedom. He first learns such basic things as hunting for food later competes for the hand of lovely Shy Maid, and finally must cope with the dreadful life of the reservation. The skills, customs, and fierce pride of the Apaches are well communicated here, as is a gripping sense of their doom.
- Association on American Indian Affairs

Barker, Burt. Letters of Dr. John McLoughlin: Written at Fort Vancouver.

Biddle, Nicholas. The Journals of the Expedition Under the Command of Captains Lewis and Clark.

Davis, Russell and Brent Ashabranner. Chief Joseph: War Chief of the Nez Perce. McGraw-Hill, 1962, 190 pp., illus, map (5-7) $3.25.
The Nez Perce, who had always lived in peace with the whites, were dismayed and angry when General Howard demanded that they leave their much-loved land, Wallowa. Chief Joseph saw the futility of resistance, but he was forced into war and led his people in their bitter exodus towards Canada. Excellent material on Indian lore.

Emmons, Della Gould. Leschi of the Nisquallies. Minneapolis: T. S. Denison & Co., Inc., 1965, 401 pp., maps, bibliog., (6-9) $5.95.

Fall, Thomas. Wild Boy. Dial, 1965, PLB $2.25, illus.,(Grades 4-7).
During his dramatic and dangerous encounter with the most feared mustang of the plains, Roberto comes to terms with both his mixed heritage and the warring groups of the Southwest.

Hart, Herbert M. Old Forts of the Northwest.

Hofsinde, Robert. The Indian and His Horse. New York: Wm. Morrow & Co., 1960, 96 pp. (grades 4-7) $3.14 PLB.
In this member of an outstanding series, Mr. Hofsinde details the introduction of the horse to North America by the Spaniards and the

dramatic cultural changes that resulted among many tribes. The importance of these valuable animals for work, pleasure, and war is authentically described.
- Association on American Indian Affairs

Lampman, Evelyn Sibley. Cayuse Courage. (5-8).
"In 1847, Cayuse Indians attacked an American mission in present day Washington, killing the mission head, Dr. Marcus Whitman and his wife, among others. This excellent novel focuses on the disillusionments and misunderstandings that led to the attack, from the viewpoint of an Indian boy. The whole tragedy of Indian relations lies in this brief story told effectively and with passion."
- New York Times Book Review

Lampman, Evelyn Sibley. Once Upon the Little Big Horn. New York: Thomas Y. Crowell Company, 1971, 159 pp. illus. by John Gretzer, $4.50. (Grades 5-9)
Account of "Custer's Last Stand" against Sitting Bull. Covers the four days of the battle telling the story from the Indian and United States Army points of view. Fast moving account that has been carefully researched.

Lampman, Evelyn Sibley. The Year of Small Shadow. New York: Harcourt-Brace Jovanovich, Inc., 1971, 190 pp., $4.95. (5-8)
Novel about the fragile relations between whites and Indians in the Northwest toward the end of the nineteenth century as experienced by an eleven-year-old Indian boy.

Levenson, Dorothy. Homesteaders and Indians. New York: Franklin Watts, Inc., 1971.

Leeming, Joseph. Fun With Beads. New York: J. B. Lippincott Co., 1954.

Montgomery, Elizabeth Rider. Chief Joseph - Guardian of His People. Champaign, Illinois: Garrard Publishing Co., 1969.

Montgomery, Elizabeth R. Chief Seattle, Great Statesman. Garrard, 1966, Indian Books Series, (3-5) $2.39.
A biography of the Chief of a West Coast tribe which shows that the Indians were wealthy and comfortable until white settlers, the soldiers, and Governor Stevens forced Seattle to sign a treaty restricting all Indians of the area to the Nisqually Reservation. When the United States Government failed to keep treaty promises, war and trouble followed.

Morenus, Ricard. The Hudson's Bay Company. Eau Claire Wisconsin: E. M. Hale and Co., 1956.

Pollock, Dean. Joseph, Chief of the Nez Perce. Portland, Oregon: Binfords and Mort. 1950, illus., maps, (4-8).

Rush, William Marshall. Red Fox of the Kinapoo. New York: David McKay Company, Inc., 1949, 279 pp.
1872 Battle of Bear Paws (Nez Perce).

Schultz, James W. With the Indians in the Rockies. Boston: Houghton-Mifflin, 1960, 228 pp., $3.25 (4-7).
Emphasizing the rigors of frontier life, this story concerns an Indian boy (Blackfeet) and a white boy who must depend upon each other for survival. Faced with widely contrasting value systems and cultures, the two boys must integrate them, and do, with growing friendship and respect for each other.
- Association on American Indian Affairs

Speck, Gordon. Northwest Explorations. Portland, Oregon: Binfords and Mort, Publishers, 1970.

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Topic #3: Modern Life of the Indians of Washington State

Books and Pamphlets

Allen, T. D. *Tall As Great Standing Rock*. Philadelphia: Westminister, 1963, $3.25 (grades 5-9).
Story of culture conflict experienced by modern adolescent Navaho boy. The plot is exciting and the characters portrayed with sensitivity.

American Indian Calendar. U.S. Department of the Interior, Bureau of Indian Affairs. 20¢ Grades 4 and up.
Lists by State the dates when costumed ceremonials, dances, feast, and celebrations take place. Published yearly.
Source: Superintendent of Document, U.S. Government Printing Office, Washington D.C.

Anthology of Poetry and Verse. 1965, 20¢, Grades 6 and up.
These poems, written by Indian students of today, are very relevant and express the feelings of Indian people in a most poignant manner. Valuable for any teacher doing a unit on American Indian literature.
Source: Institute of American Indian Arts, Cerillos Road, Santa Fe, New Mexico 87501.

Armer, L. A. *Waterless Mountain*. McKay, $4.95, PLB $4.19 (young adults).
A leisurely-paced story, told with sympathetic understanding, of a young Navaho boy, his home life, and the shock he experiences at his first contact with urban civilization.

Borland, Hal. *When the Legends Die*. New York: Bantam Books, 1963, $ .75, 216 pp.
A novel about a modern Ute Indian who experiences cultural conflict between his experiences in the wilderness, on the reservation and on the rodeo circuit.
"Deserves to be ranked with the three or four masterful works of fiction about the American Indian."
- Saturday Review

Bulla, Clyde Robert. *Eagle Feather*. T. Y. Crowell Co., 1953, illus., music, $3.95, 87 pp, illus. by Tom Two Arrows, (grades 4-6).
Following an unthinking act, Eagle Feather must work all summer for a crafty cousin, but he looks forward to school in the fall. When his cousin refuses to let him go to school, Eagle Feather runs away. Eagle Feather is portrayed as a resourceful, responsible, courageous boy who faces difficult situations with unusual maturity. Told simply and sympathetically, this story gives a good picture of Navaho Indian life. Three songs are included.

Bulla, Clyde R. *Indian Hill*. New York: Thomas Crowell Co., 1963, 74 pp. $3.00 (grades 4-6)
This is a sensitively told story of an eleven year old Navaho boy's difficult acceptance of life in the city. The gentleness and strength

of his family and his own reactions are perceptively and honestly presented. - Association on American Indian Affairs.

Clark, Ann Nolan. Little Navaho Bluebird. Viking, 1943, $3.25 PLB $3.19, illus. by Paul Lantz, 143 pp., (grades 4-6). Home was still beautiful to Doli - the friendly hogan, the singing Mother at the loom - but Big Brother had gone to the White Man's World and had not returned. Now the elder sister was going. Doli hated the White Man's World. This is the story of her growing up and the trail she followed to the knowledge that the Red Man and the White are no longer enemies. The quiet beauty of the Navaho country is fully realized in the pictures and text of this sensitive story.

Cockstaker, Frederick J. (Oneida). The American Indian In Graduate Studies. 1957, 399 pp.

Dozier, Edward P. (Tewa). "The Teacher and the Indian Student", In Freedomways, vol. 9, no. 4. Fall, 1969, 328-333 pp.

Dumont, Robert V. Jr., (Assiniboine). Formal Education In An American Indian Community. Co-authored by Murray L. and Rosalie H. Wax.

Fuller, Iola. Loon Feather. Harcourt, 1940, $4.75, paperback $ .95, (young adult). A near classic, the story tells of an Indian girl who returned from a white world to her tribe.

Hoffine, Lyla. Carol Blue Wing. New York: David McKay, 1967, 214 pp. (6-young adult) $4.50. A modern-day Dakota Sioux girl at college must face the question of whether or not to return to her reservation after completing her schooling. The book is honest and understanding about the difficulties involved in such a decision. - Association on American Ind. Affairs

Hoffine, Lyla. The Eagle Feather Prize. New York: David McKay Co., 1962, 149 pp., (grades 4-7) $3.11 PLB. Billy Youngbear, a Mandan Indian boy of today, wants a pony to win a calf-roping contest at the Fair, but his father encourages Billy to concentrate on raising a fine 4H calf. The author gives an understanding picture of ranching life on a North Dakota Indian reservation. - Association on American Indian Affairs.

Hoffine, Lyla. Jennie's Mandan Bowl. Illus., by Larry Toschik. New York: David McKay Co., 1960, 130 pp., PLB: $2.96 (grades 3-5). Jennie Youngbear is a modern Mandan Indian girl of North Dakota who is too shy to speak up in school and feels some shame at being an Indian. The summer spent learning of Mandan skills and history gives her the self-pride to overcome these problems. An excellent book. - Association on American Indian Affairs.

Institute of American Indian Arts Students, Anthology of Poetry and Verse. Washington, D.C.: United States Department of the Interior, Bureau of Indian Affiars. 1965, 27 pp. $ .50. Order from Publications Service Haskell Institute, Lawrence, Kansas.
Written by students in creative writing classes and clubs during the first three years of operation (1962-5) of The Institute of American

Indian Arts, Santa Fe, New Mexico.

Kirk, Ruth. David, Young Chief of the Quileutes: An American Indian Today. Harcourt, Brace, and World, 1967, (3-5) $3.25.
The story of an eleven-year-old chief of the Quileutes, David Hudson, and of present-day Quileute Indians. The dicotomy between the two worlds of the Quileutes could perhaps be explained better with reasons why "the old ways are dying" rather than repeating the phrase. The best feature of this book is the excellent photography. It might be used with intermediate children in social studies work on man and his environment or on family life.

Lampman, Evelyn Sibley. Navaho Sister. Doubleday, 1956, illus., $3.50, 189 pp., (grades 4-7).
Story of Sad Girl who went from her Arizona home to the Chemawa Indian School in Oregon. An interesting picture of the adjustments that Indian children from the reservations must make when they attend school for the first time and many girls will find in Sad Girl's problem and her way of meeting it, similar to their own problems.

Lauritzen, Jonreed. The Ordeal of the Young Hunter. Boston: Little, Brown and Co., 1954, $3.75, 243 pp., illus. by Navaho, Hoke Denetsosie, (grades 5-7).
A penetrating story of a young Navaho Indian boy's maturing and of his growing understanding of the values of his own culture and of that of the white man.
A good introduction to the conflict of old and new ideas and to the situation of the Indian today.

McKeown, Martha Ferguson. Come to Our Salmon Feast. Portland, Oregon: Binsford and Mort, 1959, (3-5), $3.00.
Tells the story of Indians today and the salmon industry on the Columbia River. To the Indians, the salmon has a religious as well as economic significance.

McKeown, Martha. Linda's Indian Home. Portland; Binfords and Mort, 79 pp., illus. (intermediate).
A true story of a little Indian girl who lived with her family in the fishing village of Celilo Falls on the Columbia River. It tells the history and legends and day-to-day lives of these River Indians, and all about Chief Tommy Thompson, the leader and teacher of the Wy-ams. The 38 full-page photographs -showing Linda, her family, and the little fishing village - were taken before the Dalles Dam changed their way of life. Good photographs. Text somewhat patronizing.

Momaday, N. Scott. House Made of Dawn. New York: Harper and Row, 1966, New York: New American Library, Signet Books, $ .95.
This first novel, by a Kiowa Indian, won the Pulitzer Prize in 1969. The book depicts the tragedy of the modern Indian torn between the white and Indian worlds.

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Tells about those plants which the Indians have given to America in the form of foods, medicines, and other useful products.
Source: Field Museum of Natural History, Roosevelt Road & Lake Shore Drive, Chicago, Illinois 60605.

Tomkins, William. Indian Sign Language. New York: Dover Publications. $1.25 (paper).
Includes a wide range of vocabulary that Indian tribes who spoke different languages used to communicate with one another.

Tweddell, Colin Ellidge. The Snoqualmie-Duwamish Dialects of Puget Sound Coast Salish: An Outline of Phonemics and Morphology.
Seattle: University of Washington Press, 1950, UWPA XII, 78 pp., $2.00.
Highly technical linguistic study. Masters thesis.

Waterman, T. T. The Whaling Equipment of the Makah Indians. Seattle: University of Washington Press, 1920, Reissued 1967, UWPA I-1, 67 pp., illus., bibliog., $2.00.

Wherry Jerry H. The Totem Pole Indians. New York: Funk & Wagnalls, Inc. $6.50.

Wherry, Joseph. Indian Masks & Myths of the West. New York: Funk & Wagnalls, Inc., $10.00.

TEACHER BIBLIOGRAPHY

Topic #2: The Indians of Washington State Encounter Non-Indians

Books and Pamphlets

Andrews, Ralph W. Indians as the Westerners Saw Them. Seattle: Superior Publishing Co., 1963. Mostly photographs.

Beal, Merrill D. I Will Fight No More Forever: Chief Joseph and the Nez Perce War. Seattle, Washington: University of Washington Press, 1963, WP-6, 1966, 384 pp., illus., maps, bibliog., index $6.95, $2.95 (paper)

Binns, Archie. Peter Skene Ogden: Fur Trader. Portland, Oregon: Binfords & Mort, 1967, maps, illus., photos, $6.95.

Brown, M. H. The Flight of the Nez Perce: A History of the Nez Perce War. New York: G. P. Putnam's Sons, $8.95.

Burns, Robert. The Jesuits and the Indian Wars of the Northwest. New Haven, Connecticut: Yale University Press. $15.00.

Chief Joseph (Nez Perce). "An Indian's View of Indian Affairs", in North American Review, vol. CCLXIX, April, 1879. pp. 415-433.

Chief Joseph's Own Story. Foreward by Donald McRae. Reprinted by permission from the North American Review of April, 1879 and "Northwestern Fighters and Fighter", by Cyrus Townsend Brady. Facsimile Reproduction, 1968, The Shorey Book Store 815 Third Avenue, Seattle, Washington, 98105. SJI #4 $2.50.

Denny, Arthur A. Pioneer Days on Puget Sound. Seattle, Washington: The Shorey Book Store 1969.

DeSmet, P. J., Rev. New Indian Sketches. Originally published 1904, Facsimile Reproduction 1971, The Shorey Book Store, Seattle, WA., SJI #49, 165 pp., illus., $8.50. Descriptions of individuals and tribes in the Washington plateau and Rocky Mountain Areas.

Dictionary of Chinook Jargon. The Shorey Book Store, Seattle, WA., $2.00, 1971, SJS #5. Simple dictionary.

Eells, Rev. M. Justice to the Indian. Speech read before the Congregational Association of Oregon and Washington, July 15, 1883. Facsimile reproduction 1969, The Shorey Book Store, 815 Third Avenue, Seattle, Washington 98104 SJI #10, $1.00.

Eells, Rev. M., Ten Years of Missionary Work Among the Indians. (at Skokomish, Washington Territory, 1874-1884). Originally published 1886. Facsimile Reproduction 1972, The Shorey Book Store, Seattle, WA., SJS #228, 260 pp. illus., $12.50.

Evans, Elwood. Puget Sound: Its Past, Present and Future. Originally published 1869. Available from the Shorey Book Store, Seattle, Washington, $2.50, 16 pp.

Evans, Elwood. "Washington Territory: Her Past, Her Present and the Elements of Wealth Which Ensure Her Future." Address delivered at the Centennial Exposition, Philadelphia, September 2, 1876. Facsimile Reproduction 1966, The Shorey Book Store, Seattle, WA, SJS #129, 51 pp. $3.00.

The Famous Speech of Chief Seattle. Northwest Coast Museum Paper #1, The Northwest Coast Museum and Gift Shop, P. O. Box 366, Ocean Shores, WA 98551.

Faulknor, Cliff. The White Peril. Boston: Little, Brown & Co., 1966, 166 pp. $3.95, (grades 4-7).
In an accurate and sympathetic portrayal of a Piegan Blackfoot boy of the past, growing to manhood through an interesting series of events and adventures, we also see a boy learning to understand and deal with a strange new threat that has come in overwhelming numbers to take over and exploit his land.
- Association on American Indian Affairs

Gibbs, George. Indian Tribes of Washington Territory. Fairfield, Wash.: Ye Galleon Press, 1972, 56 pp., $4.00.
Reports of author who was associated with Isaac I. Stevens, first Territorial governor of Washington, in a survey for a route for the Northern Pacific railroad and in treaty negotiating sessions with several Indian tribes. Reports of other non-Indian contacts with Indians in the territory also included.

Hathaway, Ella E. Battle of the Big Hole. Originally published 1919, Facsimile Reproduction, 1967, The Shorey Book Store, Seattle, WA SJS #138, 11 pp., illus., $2.00.
Battle of the Big Hole in August, 1877. As told by T. C. Sherrill, a volunteer member of General Gibbon's command which was so nearly wiped out on that occasion. (U.S. Army v. the Nez Perce Indians led by Chief Joseph).

Howard, Helen Addison and Dan L. McGrath. War Chief Joseph. Lincoln, Nebraska: University of Nebraska Press, 1969, 368 pp., $2.65, genealogy chart, illus., bibliog., index.

Josephy, Alvin M. Jr. The Nez Perce Indians and the Opening of the Northwest. Available from the Center for the Study of Migrant and Indian Education, Toppenish, WA, 705 pp., illus.
The confrontation of the Indian and non-Indian is at the center of this history of the Nez Perce tribe and its part in the development of the Northwest. It traces the story of the tribe's conquest and

dispossession by the "white" man from the time of Lewis and Clark to the great retreat of the bands associated with Chief Joseph and other leaders in 1877.
Exploration, the fur trade, missionaries, settlers, mining frontiers, cattlemen, and the Indian wars are dealt with extensively.

Josephy, Alvin M. Jr. The Patriot Chiefs: A Chronicle of American Indian Resistance. New York: Viking Press: Compass Book. 364 pp. $1.95 (paper).

Marriott, Alice. Kiowa Years: A Study in Culture Impact and Teacher's Manual. Macmillan Company New York. Secondary level teaching unit. The first part of the student text tells the history of the Kiowa Indians from 1869-1871, the second part presents an album of pictures and a discussion of a recent Indian dance, and the third section describes Kiowa culture. The material was sponsored by the Anthropology Curriculum Study Project. Kiowa Years costs $2.01 and the Manual $.36 when ordered through school systems.

McClintock, Walter. Four Days in a Medicine Lodge. Originally published 1900, Facsimile Reproduction, 1965, The Shorey Book Store, Seattle, WA, SJS #97, 13 pp., illus., $1.00.
Description of the Blackfoot "Sun Dance Ceremony."

McWhorter, Lucullus V. The Crime Against the Yakimas. Originally published 1913, Facsimile Reproduction, 1965, The Shorey Book Store, Seattle, WA, SJS #54, 53 pp., illus., $4.50.

Meeker, E. Washington Territory West of the Cascade Mountains.(1870), Facsimile Reproduction 1969, The Shorey Book Store, 815 Third Avenue, Seattle, Washington 98104, SJS #194, $3.00.

Meinig, Donald W. The Great Columbia Plain: A Historical Geography, 1805-1910. Seattle, Washington: University of Washington Press, 1968, Emil and Kathleen Sick Lecture-Book Series 1, 598 pp., 36 pp. of photographs, 50 maps, bibliog., index, $15.00.

Mooney, James. Ghost Dance Religion: Shakers of Puget Sound. Originally published 1896, reproduced by the Shorey Book Store, Seattle, WA, $1.50, 27 pp., SJS #3.

Mooney, James. Ghost Dance Religion: Smohalla and His Doctrine. Originally published 1896, Reproduced by the Shorey Book Store, Seattle, WA, $1.50, 29 pp., SJS #2.

Neihardt, John G. Black Elk Speaks. New York: Pocket Books, 1972, $1.50, 250 pp. illus.
Visions and memories of an Oglala Sioux warrior and medicine man. Accounts of the Battle of the Little Big Horn, Wounded Knee and other events which ended the traditional life of the Plains Indians. Reveals his vision of the meaning of life on this planet as it was for the Indian of the western plains.

Ruby, Robert and John A. Brown. Half-Sun on the Columbia: A Biography of Chief Moses. Norman, Oklahoma: University of Oklahoma Press, $7.50.

Saum, Lewis O. The Fur Trader and the Indian. Seattle: University of Washington Press, 1965, WP-15, 1966, 336 pp., illus., map, bibliog., index, $3.95.

Shaw, George C. The Chinook Jargon and How to Use It. Originally published 1909. Available at the Shorey Book Store, Seattle, Washington, $4.00.

Southerland, Thomas A. Howard's Campaign Against the Nez Perce Indians. Portland, Oregon: A. G. Walling, Steam Book and Job printer, and Bookbinder, 1878. Reproduction available from the Shorey Book Store, Seattle, Washington, SJS 143, $3.50, 47 pp.

Splawn, A. J. Ka-Mi-Akin, The Last Hero of the Yakimas. Available from the Center for the Study of Migrant and Indian Education, Toppenish, WA, 508 pp., illus.
An absorbing adventure story and collection of Indian lore, the book is also a basic source for the history of much of Eastern Washington and Oregon during the periods of the Indian wars, the cattle drives to Idaho, Montana and the British Columbia mines, and the early settlements from the 1850's to the 1880's.

Swan, James G. Indians of Cape Flattery. Originally published 1868. Available at the Shorey Book Store, Seattle, Washington, $7.50.

Swan, James G. The Northwest Coast. Seattle, Washington, University of Washington Press. 1972, illus., appendix, index, $3.95.
Account of experiences of Boston adventurer in Shoalwater Bay community (now Willapa Bay) north of the Columbia River in Washington Territory in the 1850's. First published in 1857.

Swanton, John R. Indian Tribes of the Pacific Northwest. Originally published by Smithsonian Institute, Bureau of American Ethnology, Bulletin 145, 1952; reprint available from the Shorey Book Store, Seattle, WA, SJS #82, $6.00, maps.
For each tribe in Washington, Oregon, Idaho, Montana, Wyoming, North Dakota, and South Dakota, gives tribal names and their English translations, political, sociological and anthropological connections, location (modern location of ancient and modern villages), history, population at various periods, and connections in which they have been noted.
Two display-size maps included.

Tebbel, John. American Indian Wars. New York: Harper and Row, 1960, $6.50.

Thomas, Edward H. Chinook, A History and Dictionary. Portland, Oregon: Binfords & Mort, 1970, 175 pp., references, $5.50.
Comprehensive dictionary, conversational phrases, hymns, poems, prayers

and speeches in English-Chinook translation.

Travis, Helga Anderson. *The Nez Perce Trail*. Available from the Center for the Study of Migrant and Indian Education, Toppenish, Washington, 155 pp., illus.
The history of the old fort which became the town of Wallula along with the trail that led to and from it. The fort was controlled by Hudson's Bay Company and its successors during the days of the fur trappers and traders. The Lewis and Clark Expedition passed down this trail, to be followed by many other well-known explorers, soldiers, missionaries and settlers of the era.

Treaty Between the United States and the Dwamish, Suquamish, and Other Allied and Other Allied and Subordinate Tribes of Indians in Washington Territory. (Treaty of Point Elliott). January 22, 1855. Ratified April 11, 1859. Facsimile reproduction 1966, The Shorey Book Store, Seattle, Washington, SJS #108, $2.00.

Treaty Between the United States of America and the Makah Tribe of Indians. (Treaty of Neah Bay) January 31, 1855. Ratified April 18, 1859. Facsimile Reproduction 1966, The Shorey Book Store, Seattle, WA SJS #111, $2.00.

Treaty Between the United States and the Nisqually and Other Bands of Indians. (Medicine Creek) December 26, 1854. Ratified March 3, 1855. Facsimile Reproduction 1966, The Shorey Book Store, Seattle, WA SJS #108, $2.00.

Treaty Between the United States and the Yakima Nation of Indians. (Treaty of Camp Stevens). June 9, 1855. Ratified March 8, 1859, Facsimile Reproduction 1966, SJS #110, The Shorey Book Store, Seattle, Washington, $2.00.

Weig, Allen. (ed.), North-Western Washington. Its Soil, Climate, Productions and General Resources with Detailed Description of the Counties of Jefferson, Clalam, Island, San Juan, and Whatcom. Compiled and published by the Immigration Aid Society of North-Western Washington.1880. Facsimile Reproduction 1967, The Shorey Book Store, SJS #151, 48 pp., map, index, $3.50.

Willoughby, C. *Indians of the Quinaielt Agency: Washington Territory.* Smithsonian Institute Report Ext. 1886. Facsimile reproduction 1969, The Shorey Book Store, Seattle, Washington, SJI 11, $1.25, 15 pp.

Topic #3: Modern Life of the Indians of Washington State

Books and Pamphlets

American Friends Service Committee, Uncommon Controversy: Fishing Rights Muckleshoot, Puyallup, and Nisqually Indians. Seattle, Washington: University of Washington Press, 1970, 264 pp., maps, charts, appendixes, bibliog., index, $5.95, $2.50 (paper).

American Indian Calendar. U. S. Department of the Interior, Bureau of Indian Affairs. 20¢ Grades 4 and up.
Lists by State the dates when costumed ceremonials, dances, feasts and celebrations take place. Published yearly.
Source: Superintendent of Documents, U.S. Government Printing Office, Washington, D. C.

The American Indian Today. Joshus Tree Productions. Upper elementary level teaching unit. An introductory study unit about Indian tribes of the past and present, their cultures and problems. Two filmstrips, record, 35 workbooks, 6 posters, and teacher's guide provide activities for 20 days. $38.75 for entire package but parts of the program may be purchased separately. Write Teaching Resources Films, 83 Adams St., Bedford Hills, N.Y. 10507.

American Indians Today: A Search for Identity.
American Education Publications, Education Center, Columbus, Ohio 43216. Secondary level teaching unit. Booklet of case studies about Indian poverty, urban life, militancy among youth, termination of a reservation, and an Indian community college. Suggested questions follow each study. $ .40 a booklet for minimum order of 10. No individual copies sold.

Answers to Your Questions About American Indians.
Available from the Center for the Study of Migrant and Indian Education, Toppenish, WA, 42 pp., illus.
Simple, direct information about Indians and their relations with the U.S. Government. Includes bibliographies of selected readings, Indian publications, and Indian museums.

Bahr, Howard M., Bruce A. Chadwick, and Robert C. Day.,(eds.) Native Americans Today: Sociological Perspectives. New York: Harper & Row Publishers, 1972, 547 pp., index, $6.00.
Major sections on The Setting, Patterns of Prejudice and Discrimination, Indian Education, Acculturation and Identity, Crime and Deviant Behavior, Urban Indian, Red Power, Action Programs and the Future. Comprehensive collection of readings. Scholarly studies.

Borland, Hal. When the Legends Die. New York: Bantam Books, 1963, $ .75, 216 pp.
A novel about a modern Ute Indian who experiences cultural conflict between his experiences in the wilderness, on the reservation and on

the rodeo circuit.
"Deserves to be ranked with the three or four masterful works of fiction about the American Indian."
- Saturday Review

Boundy, Frederick Ross. Handbook to Indian Legal Problems. With Ralph W. Johnson, Professor of Law, University of Washington, Seattle, Washington, Division of Independent Study, Supplement to GIS C317, 1971, $6.25.
Handbook for the unique field of study, "Indian Law". Major chapters deal with topics and cases concerning: "The Indian and the Legal Structure," "Who is an Indian?", "Jurisdiction over Indians and Indian Land," "Indian Sovereignty," "The Bureau of Indian Affairs," "Freedom of Religion," "Indian Fishing Rights," "Termination."

Feathers, Joseph. These Are the Nez Perce Nation. Lewiston, Idaho: Lewis-Clark Normal Press, 1970, 142 pp., illus., maps.
Community development package on the modern Nez Perce Nation including a historical background, housing survey and reservation resources survey including charts, maps, and pictures of the reservation.

Hough, Henry W. Development of Indian Resources. Denver, Colorado, World Press, Inc., 1967, $4.50, 286 pp., maps, charts, illus., index, appendixes.
Handbook for tribal leaders produced by Indian Community Action Program. A sharing of experiences and ideas by Indians of many tribes throughout the United States. Shows what is being done to make the Indian lands yield a living. Topics covered: Indian People and their Resources, Farming and Ranching, Income from Oil, Gas, and other Minerals, Forest, Timber Sales, and Wood Products, Fisheries, Sport Fishing, Job Training and Factories in Reservation Areas, Tourism and Recreation, Indian Culture: Arts and Crafts, Indian Villages, Fairs, Rodeos, OEO Community Action Programs.

Indian Voices: The First Convocation of American Indian Scholars. San Francisco, California: The Indian Historian Press. $12.00. $8.00 (paper).
Record of convocation held March, 1970, Princeton University. Views on a variety of current problems expressed by leading American Indian scholars.

Information Concerning the Washoe County Indian Community. Nevada University, Reno, College of Education, 1969, 15 pp. ERIC: ED 046 605.
Information developed to provide an analysis of educational and employment needs.
Employment statistics indicate a serious need to provide marketable skills for Indians in the area. Indian students who drop out of school generally come from families with low income, seasonal employment and other social problems. The study points up that informational gaps between groups exist relative to employment status, education, and attitudes of the Indian population.

Momaday, N. Scott. Way to Rainey Mountain. Ballantine Books, 1969.

Institute of American Indian Arts Students, Anthology of Poetry and Verse. Washington, D. C.: United States Department of the Interior, Bureau of Indian Affairs. 1965, 27 pp., $ .50. Order from Publications Service Haskell Institute, Lawrence, Kansas.
Written by students in creative writing classes and clubs during the first three years of operation (1962-5) of the Institute of American Indian Arts, Santa Fe, New Mexico.

Josephy, Alvin M.,Jr. (ed.) Red Power: The American Indians' Fight for Freedom. New York: American Heritage Press, 1971, 259 pp., $10.00 (cloth), $2.95 (paper).
Collection of writings by and about militant Indians. The documents illustrate how Indian affairs have changed during the past 10 years.

Levine, Stuart and Nancy O. Lurie (eds.). The American Indian Today. Deland, Florida: Edwards Everett, Inc.
This book of articles by Indian and white anthropologists won the Saturday Review Anisfield-Wolf Award for the best scholarly book for inter-group relations in 1968.

Momaday, N. Scott. House Made Of Dawn. New York: Harper and Row, 1966, New York: New American Library, Signet Books, $ .95.
This first novel, by a Kiowa Indian, won the Pulitzer Prize in 1969. The book depicts the tragedy of the modern Indian torn between the white and Indian worlds.

The New Determination of American Indians.
Synopsis, Curriculum Innovations, Inc., Evanston, Ill. Secondary level teaching unit.
Synopsis, issue A-11, contains a collection of 15 viewpoints about Indians culled from sources dated late '69 and early '70. The 15 articles in the student booklet are synopsized. The Teacher's Resource for Synopsis reprints the entire articles. Guideline questions accompany each viewpoint. A Teacher's Guide is mailed free to instructors to aid in teaching the material. The student booklet and Teacher's Resource booklet each cost $ .25.

Northwest Coast Indians ABC Book. Pullman, WA: State Street Press, 715 State Street, 1972, $ .75. Photographed by Charles K. Peck. (K-2).
Introduces the alphabet to Indian children at the primary level by illustrating the letters with pictures of Indian children of the Washington coast and with objects and scenes familiar to them. Beautifully photographed. Suitable for use with both Indian and non-Indian primary children.

Poetry by American Indian (1969-1970).
Olympia, Washington: Washington State Superintendent of Public Instruction.
Poetry and artwork of modern Northwest Indians.

A Report: Master Carvers of the Lummi and Their Apprentices. Seattle, Washington: Craftsman and Met Press, 1971. Published by Whatcom Museum of History and Art, Bellingham, Washington. Photographer: Mary Randlett.
Beautifully illustrated account of the craft of the two remaining Master Carvers of the Lummi tribe as they endeavor to transmit their skills to young Lummi apprentices.

Self-Determination. . . A Program of Accomplishments.
Published by the Arizona Affiliated Tribes, Inc.,Indian Community Action Project under an OEO grant. May, 1971, index, map, 240 pp. Description of current OEO community action projects with the following information: Name, address, participating community, number of resident Indian population, description, history, social and economic information (economic resources, family income, unemployment, housing, funding allocations.)

Steiner, Stan. The New Indians. New York: Harper and Row, 1968, 348 pp. $7.95, $2.45 (paper), map, photos, appendix.
Describes the efforts of modern Indians to gain ownership of land through lawsuits and fishing rights on rivers through fish-ins; efforts to gain self-determination and political independence.

Underhill, Ruth M., (ed.). "Youth Problems on Indian Reservations", Colorado University, Boulder, Dept. of Sociology; Sponsor: Social and Rehabilitation Service DHEW, 1970 ERIC: ED 049 845
Juvenile delinquency- the major problem affecting youth on Indian reservations. Causes: cultural conflict, expectation of failure, unemployment, failure of homes and parents, descrimination, inadequate education, off-reservation schools, alcoholism. Inter-tribal cooperation, youth involvement and leadership exercised in the form of concrete action essential for reducing delinquency among reservation youth.

Waddell, Jack O. and O. Michael Watson. The American Indian in Urban Society. Boston: Little, Brown and Company, 1971, $5.95, 414 pp., index, bibliog., maps.
Considers one of the ways in which American Indians have been influenced by and have made adjustments to urbanizing processes. Examines the character of Indian participation in the social institutions found in the city, and attempts to ascertain why some Indians remain in the city and others return to rural home communities.

Woods, Richard G., and Harkins, Arthur M. "Indian Residents in Minneapolis: A Further Examination of Their Characteristics" March, 1971, ERIC: ED 049 869.
Survey of inner-city adults, education and occupation given; attitudes - community spirit, interpersonal relations, family responsibility, schools, churches, economic behavior, local government, tension areas. Compares high school grads and non-grads.

UNIVERSITY OF WASHINGTON
THOMAS BURKE MEMORIAL WASHINGTON STATE MUSEUM
Education Division
Seattle, Washington 98105

TRAVELING STUDY COLLECTIONS

The Museum offers a variety of study collections in science and social studies for use by the schools in the state. The collections contain artifacts, specimens, models, and written information on the subject presented. Some collections contain supplementary books and illustrations. Collections are checked out for two-week periods.

School districts share with the Museum the cost of processing and maintaining the collections. The fee for a two-week period is two dollars ($2) for all collections. The teacher or school district is responsible for picking up and returning the collection to the Museum. For schools unable to pick up, the Museum will mail the collections. The fee is three dollars ($3). The school pays the return postage to the Museum. Collections may be mailed at the Library Materials rate.

The weight of each collection is listed for your convenience, along with the description of its contents.

Collections MUST be back in the Museum on the date stamped inside the box cover and on the shipping tag. Because of the very heavy scheduling for most of the collections, we ask that teachers cooperate by returning collections on time. For return mail, allow a minimum of two days for delivery. A fine of $2 per box is charged for collections which are not returned on time.

University student teachers may have the use of one collection free of charge during their quarter of teaching responsiblity.

The school and the teacher using the study collections are responsible for the care of the material in the classroom and the careful packing and return to the Museum. The teacher or school will be charged for any necessary repair or replacement of missing or damaged items.

TO ORDER

Four school districts--Seattle, Shoreline, Highline, and Bellevue--maintain their own pickup, delivery, and return service. The school districts are billed for the collections.

Seattle - Write or call the Education Division of the Museum to place order for collection, 543-5591. Deliveries are scheduled every other Monday.

TO ORDER (Cont.)

Shoreline - Order through the librarian at your school. Deliveries are scheduled every two weeks.

Highline - Write or call the Education Division of the Museum to place order for collection, 543-5591. Deliveries are scheduled every week.

Bellevue - Detailed directions for ordering can be found in your copy of Classrooms Unlimited. Deliveries are scheduled every Tuesday and Thursday.

Other school districts -- Write to the Education Division of the Thomas Burke Memorial Washington State Museum, University of Washington, 98105, or phone, 543-5591. Include in your request: name of collection, approximate dates desired, school, address. Send appropriate fee, $2 if picked up, $3 if mailed. PLEASE MAKE CHECKS PAYABLE TO THE UNIVERSITY OF WASHINGTON. RESERVATIONS FOR COLLECTIONS CANNOT BE CONFIRMED UNTIL RECEIPT OF PAYMENT.

SOCIAL STUDIES COLLECTIONS

These collections contain museum specimens, and authentic reproductions of typical household objects, tools, and clothing.

INDIANS (NORTHWEST)

House model, wood-working tools, and household implements of the Indians of the North Pacific Coast from the Canadian border through southeastern Alaska. (26 lbs.)

INDIANS (EASTERN WASHINGTON)

Tools, household implements and clothing (25 lbs.)

INDIANS (NORTH AMERICA)

Two or three artifacts from each of the major culture areas of North America. (26 lbs.)

INDIANS (PUGET SOUND)

A canoe model, cattail mat, wood-working tools, household implements and a pair of dolls dressed in aboriginal custume. (25 lbs.)

INDIANS (PUGET SOUND WINTER VILLAGE CUTOUT)

Village beach scene showing plank house painted on heavy cardboard 18 inches high and 2 feet long. Includes individual cardboard figures, 3 to 4 inches high, involved in everyday activities. (17 lbs)

WASHINGTON STATE HISTORY

Historical objects of the Pioneers, and four dolls dressed in everyday clothing of 1850. (32 lbs.)

OTHER RESOURCES AVAILABLE

MUSEUM TOURS

Tours of the Museum exhibits must be arranged in advance. Call Mrs. Flo Fujita at the Museum, 543-5689, to make reservations.

PRESENTATION AT THE PACIFIC SCIENCE CENTER

"Northwest Coast Indian Life," a special presentation prepared by the Thomas Burke Memorial Washington State Museum, is being offered to school children at the Pacific Science Center, Building #4.

The program is one of the many educational session included at the Center for elementary and secondary school classes. It is presented by Burke Museum Docents, within a full sized reconstruction of Kwakiutl Indian house, as an introduction to the native culture of the Pacific Northwest Coast Indian people. Featured is a display of material from the Burke Museum, including artifacts illustrating Indian life in relationship to the environment and dioramas of Northwest Coast houses. Within the scale model structures are blanket looms, baskets and other items which would be found in such houses. Slides and taped sound supplement the presentation.

For information about the presentation, call the Pacific Science Center, MA 4-8140, or Mrs Fujita at the Museum, 543-5689. It is advisable to make reservations well in advance.

INDIAN RESOURCES IN SEATTLE

SOCIAL SERVICE AGENCIES

Seattle Indian Center
619 Second Ave. (If mailing, indicate 202)
Seattle, Washington 98104
624-8700

Services include:

- Youth and Educational Counseling
- Emergency Food and Clothing
- Family Planning
- Ex-Offender Counseling
- Legal Services
- Alternative to Foster Care Program
- Employment Referral
- Publish Northwest Indian News (subscription $3.00/year)
- Arts and Crafts Shop

Kinatechitapi
619 Second Ave., Suite 507
Seattle, Washington 98104
624-2432

Field Office in Park Lake Area -
809 99th Pl. S.W.
Seattle, Washington
767-3992
767-3670 - Food Bank

Services include emergency and housing referral, job training referral and job development. Also have a Food Bank in Field Office on Tuesdays and Thursdays at 12:00 P.M.

Indian Paraprofessional Services
Urban Research Station
One Yesler Way
Seattle, Washington 98104
624-3607

Counseling assistance, expecially in the area of legal problems.

Indian Health Board
1131 14th So., Box 106
Seattle, Washington 98144
329-0250

Services include the following Programs:

Medical Clinic
1131 14th So., Box 106
329-0250

General free medical clinic prepared to treat all health problems. Seen by appointment only Monday thru Friday, 9:00 a.m. 5:00 p.m. (Thursday 1:00 p.m.). Walk-in Clinic on Monday, Wednesday, Friday evenings - 6:00 p.m. to 9:00 p.m.

SOCIAL SERVICE AGENCIES

Indian Health Board (continued)

Family Planning Program
1131 14th So., Box 106
Seattle, Washington
329-0250

Open Monday, Wednesday, and Friday - 9:00 A.M. to 5:00 P.M. Services include birth control education, free contraceptives, abortions, GYN medical checkups, maternity referrals.

Dental Clinic (Indian only)
Public Safety Building
3rd and James
Seattle, Washington
624-7547

Free dental service - by appointment only.

Seattle Indian Alcoholism Program
619 2nd Ave., Room 233
Seattle, Washington 98104
622-8214

Counseling services for alcoholics and their families.
AA meetings - Wednesdays - 7:00 P.M.

Employment Security Department
Indian Counselor
619 2nd Ave.
Seattle, Washington
464-6695

Indian job placement counselor.

EDUCATIONAL SERVICES

American Indian Heritage - Pupil Services Program
730 So. Homer Street
Seattle, Washington 98108
587-6493

Provides classes in Indian culture within the Seattle Public School System. Also provides counseling and tutorial help to children and their parents.

Talent Search
Seattle Indian Center
619 Second Ave.
Seattle, Washington
624-7800

Assists students to go on to post-high school education and training programs.

2

Alternative Indian High School

Rainier Beach M.S. campus
Portable #20

EDUCATIONAL SERVICES (continued)

Indian Teacher Education Program	Elementary School Indian Education Minor
120 Miller Hall DQ-12	American Indian Studies Major
University of Washington	Masters Degree Indian Education
Seattle, Washington 98195	
543-7835	

Indian Studies, University of Washinton
C-130 Padelford Hall GN05
Seattle, Washington 98195
543-9082

Community College Contacts for Indians:

Green River Community College
Minority Affairs Director
12410 S.E. 320th
Auburn, Washinton 833-9111

Highline Community College
Minority Affairs Director
Midway, Washington 98031
878-3710

Shoreline Community College
16101 Greenwood Ave. No.
Seattle, Washington 98133

Seattle Community College
Minority Affairs Director
1718 Broadway
Seattle, Washington 98122
587-4152

Skagit Valley Community College
College Way
Mount Vernon, Washington

Wenatchee Valley Community College
Wenatchee, Washington

SOCIAL AND SERVICE ORGANIZATIONS

American Indian Women's Service League
619 Second Ave.
Seattle, Washington
624-8700

Alaskan Federation of Natives
P.O. Box 24144
Seattle, Washington
935-6990

Alaskan Native Brotherhood
Alaskan Native Sisterhood
5928 39th S.W.
Seattle, Washington 98116
935-4538

SOCIAL AND SERVICE ORGANIZATIONS (continued)

National Association of Blackfeet
503 First Ave. W.
Seattle, Washington 98109
283-7006

Gros Ventre Association
7901 34th S.W.
Seattle, Washington
855-5831

CULTURAL

Northwest Intertribal Club
9004 210 Pl. N.E.
Redmond, Washington
855-5831

RECREATIONAL PROGRAMS

To get a list of the Indian basketball and baseball teams in the Seattle area, call the Seattle Indian Center, 624-8700.

STATE OF WASHINGTON FOUR YEAR INSTITUTIONS & PROGRAMS

The Evergreen State College
Olympia, Washington 98505
Telephone: 206-753-3111

Mary F. Nelson, Colville
Cruz Esquivel, Colville
Darrell Phare, Lummi
Mary Ellen Hillaire, Lummi

University of Washington
Seattle, Washington 98195

Willard Bill, Duwamish/Muckleshoot
Director of Indian Teacher Education
Telephone: 206-543-7835

Don Matheson, Puyallup
Office of Minority Affairs
Telephone: 206-543-9696

Central Washington State College
Ellensburg, WA 98926

Eastern Washington State College
Cheney, Washington 99004

Gonzaga University
Spokane, Washington 99202

Washington State University
Pullman, Washington 99163

Native American Student Association
The Evergreen State College
Olympia, WA 98505
Telephone: 206-753-3147

Center for Indian Teacher Education
University of Washington
Seattle, Wash. 98195
Telephone: 206-543-7835

Marilyn Bentz
American Indian Studies
Telephone: 206-543-9082
C-130 Padelford GN-05
University of Washington
Seattle, WA 98195

Native American Club
Central Washington State College
Ellensburg, WA 98926
Telephone: 509-963-1111

Indian Center
Eastern Washington State College
Ellensburg, WA 98273
Telephone: 509-235-6016

American Indian Club
Box 7
Gonzaga University
Spokane, Wash. 99202

Native American Studies
Washington State University
Pullman, WA 99063
Telephone: 509-335-3564

INDIAN CLUBS AT CORRECTIONAL CENTERS IN WASHINGTON

Washington Corrections Center
Tribal Sons
P.O. Box 900
Shelton, Washington 98584

Washington State Penitentiary
Indian Club
P.O. Box 520
Walla Walla, Washington 99362

Purdy Treatment Center for Women
INdian Club
Purdy, Washington 98335

Maple Lane School
Indian Club
Route 1, Box 300
Centralia, Washington 98531

McNeil Island Federal Penitentiary
Brotherhood of American Indians
P.O. Box 1000 Steilacoom
Tacoma, Washington

Wasington State Reformatory
Indian Club
Box 777
Monroe, Washington 98270

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Indian Games

Name: **Ball Relay**
Players: 8 to 24
Place: Outdoors

A team of 4 to 6 players stands 15 to 20 feet apart in a straight line, all facing in the same direction. A line is marked on the ground 10 feet in front of the first player. The other teams line up in the same formation with a space of 6 feet between teams. A basketball is given to the last player of each team. When the chief says "Go" the last player from each team dribbles the ball up to the player just ahead of him, and as soon as the ball strikes his leg, he dribbles the ball to the next player in front of him.

Name: **Bear Race**
Players: 8-20
Place: Outdoors

The players line up just behind one line and face another line about 60 feet away. When the "Go" signal is given, they instantly place their hands on the ground and advance to the finish line, moving the left hand and right foot forward at the same time, then the right hand and left foot.

Name: **Captive of War – Northwest Coast**[1]
Players: 8 to 30, Team
Place: Outdoors

The Salish young people played this fast moving game with two teams of equal size. Each team numbering 4 to 15 players stood behind a straight line marked on the ground and faced the rival team approximately 60 feet away.

A chief stood halfway between the two lines of players. When he clapped his hands, the game began.

The object of the game was to touch a hand of the players of the opposite team and dodge back safely to the safety zone behind his own line. He was free to go forward and touch any opponent's hand.

Nothing happened to the player whose hand was touched, but the player who touched the opponent's hand has to race and twist in an effort to get back to his line without being caught by anyone on the rival team.

A player who was caught was taken behind the rival team's line, and once he was a prisoner he could neither escape nor be released. The game continued until all the players on one side were captured. Sometimes this took several hours.

If the game takes too long, the chief can stop the game at any time and decide on the winning team by counting the number of captives taken up to that point.

Name: **Bump Ball** (similar to hockey)
Players: 6-12
Place: Outdoors – Playing area 60' x 90'

A white ball is placed in the center of an area, 60' x 90'. Teams stand on opposite sides, and each team member has a ball. On command of "play", they run and throw their balls at the white ball, trying to get it into their goal which can be a hockey net or large cardboard box.

Name: **Come Back Ball**[2] – Northwest Coast
Players: 4
Place: Outdoors or Indoors

The older girls of some of the Northwest Coastal tribes were fond of this game and played it very expertly. Not only did they bounce the ball with surprising speed and precision using their palm but when it was arranged, they used an agile foot or knee. They also played the game with greater distances between the sides of the square on which they stood and the bouncing point than those given below. This is how the game may best be played by modern players with bouncier balls than the homemade ones or round inflated sea mammal bladders used by the Indian girls.

Four girls stand each at the center of one of the sides of a 12-foot square marked out on the play area. Directly in the center of the square, a circle of 12 inches in diameter is marked. Each girl faces her rival across the square. The mode of play is to keep a volleyball or basketball bouncing to the center and on to the girl opposite. The ball is bounced back again in the same way. A bad stroke which is impossible for the girl opposite to return may count as one miss. When a girl misses the ball three times, the ball goes to the other pair of players.

Another form of play is for all four girls to keep the ball bouncing back and forth across the square so that it remains in play for as long as possible. Three misses and out is the rule for this method of play. A girl from the sidelines can take the place of a player who drops out. Without forcing the play, a good player can keep the ball in constant motion for several minutes at a time.

Name: **Crab Race** – Northwest[3]
Players: 3 to 16
Place: Outdoors or Indoors

All Indian children of the tribes of the Northwest Coast knew just how crabs ran. They saw thousands of them from the tiniest to the great giant crabs which came into the rocky bays and river mouths along the entire coast. Here is how they played this imitative game.

The players lined up 4 feet apart just behind a line marked on the ground. They stood sideways to another line which was drawn on the ground about 40 feet away. When a chief called out "Go!" all the players dropped quickly onto hands and knees and raced sideways, in crab fashion, to the finish line. The first player to arrive at the finish line who had crawled sideways all of the way won.

When the bigger children played, the leader told them to crawl from the starting line to the second line, and then without stopping or turning around crawl right back to the starting line where the race finished. Sometimes the players who arrived first at the second line were slow in getting back to the starting line, because they could crawl faster with the arms and legs they used while racing to the second line than with the opposite arms and legs they used to return to the starting point. This is why the chief did not allow them to turn around when they reached the second line.

Name: **Fish Trap**–Northwest Coast[4]
Players: 8 to 16
Place: Outdoors

This game was played by Indian boys of all ages anywhere from four to twelve "fishermen" and one to three "fish". Some groups liked to play this fish-netting game with only one fish to be netted, since they considered it more fun. The fishermen joined hands; the fish was given about a 20-foot start, and the game was on. The fish ran and doubled and dodged in an effort to escape from being caught in the trap.

This was not as difficult as it seemed because the individual fisherman could neither touch nor trip the fish. A catch was made only when the two ends of the trap met with the fish inside, at which point the fish gave up without any attempt to break out of or dodge under the net.

Name: **Frog Race**
Players: 8-20
Place: Outdoors

Children line up on a line, facing other line 40 feet away. When the chief shouts "Go" all the players squat down, clasp their fingers around their legs just above the ankles and hop in that position to the finish line.

Name: **Hit the Stone**
Players: 2-6
Place: Outdoors

This game is played by throwing a rubber ball about the size of a tennis ball at an individual sized cereal package filled with dirt. The ball is thrown overhead from about ten to forty feet away.

Name: **Hop Jump**
Players: 4-16
Place: Outdoors

This is similar to a hop race except a player must jump and hop as far as possible with both feet together. The distance between the two lines ranges from 40-80 feet. The players can hop on either the right or left foot before making the jump. A player who stumbles or falls has to hop back three hops before he can start again.

Name: **Ring Around**
Players: 12 to 30
Place: Outdoors

Children join hands and form two circles. Circles have the same number of players. In the circle position each circle races the other to a finishing line 100 yards away. The circle which reaches the finish mark first, still maintaining a circle and without losing any player is the winner.

Name: **Stop**
Players: 6 to 18
Place: Indoors or Outdoors

You will need a drum. When the drummer begins to beat the drum the dancers move around in a circle trying to keep time to the music. They must stop stepping instantly when the drum beat stops. Whatever position the dancers are in, when the music stops they must remain in that position until the drum commences again. The drummer tries to trick the dancers into stopping at the wrong moment by slowing up the beat suddenly, then starting out on fast time.

Name: **Tender of the Fire**
Players: 8-12
Place: Outdoors

Fire tender sits blind folded before three sticks. When the person in charge calls out "Wood Gatherers, we need wood," and points to one of the wood gatherers, that wood gatherer approaches the fire tender and tries to take a piece of wood. He is out if the fire tender touches him on the arm or hand.

***Name:* Turnabout**
Players: 4-16
Place: Outdoors

All players stand in a straight line or along a circle with about 3 feet between the players. When the leader gives the direction "Jump One," the players jump clockwise one quarter with their legs together and without bending their knees. On "Jump Two" another quarter circle leap is made until four jumps are made until the player is back in the original position.

On the second time around, the "Jump One" command is the signal for the players to jump one half circle. On the last jump, when the chief calls "Big Jump" each player makes a spinning leap clockwise into the air, whirling completely around so that he lands facing front. Arms are never to be used; the body must remain straight.

***Name:* Turtle Keeper**
Players: 5-7
Place: Outdoors

The game is played in a circle about 30 or 40 feet in diameter. Five players representing four turtles and one keeper take up spread out positions inside the circle. When the chief shouts "Catch" the turtle keeper must try to tag all four turtles. A turtle that drops to the ground is safe, but he cannot remain in that position for longer than the time it takes to count 6.

Bibliography

1. Macfarlan, Allan A. *Book of American Indian Games,* New York, Association Press, 1958, p. 90
2. *Ibid.* p. 110.
3. *Ibid.* p. 45.
4. *Ibid.* p. 24.

Legends and Stories

Spirits of Nature

"To the Indian in his native state," said Martin Sampson, an Indian grandfather of the Puget Sound region, "everytining had life or spirit; the earth, the rocks, trees, ferns, as well as birds and animals, even the hail which fell from the sky, had a spirit and a language and song of its own and might be an inspiration to a warrior."

Each wind was the breath of some being who lived far away in the direction from which the wind blows. To each the Indians gave a name; and every sigh, whistle, moan, or roar of the wind seemed to them to be the voice of its spirit. Echoes, waterfalls and rapids, the roar of thunder, the growth of plants, the changed position of stars—all were caused by the spirit living in them. The spirits of nature control nature, the Indians believed, just as the spirits that live in human bodies control human actions.

Whether the spirit were regarded as good or evil depended chiefly on how they treated the Indian. He tried to win their favor and protection, therefore, and to avoid their wrath. If angered, the spirits that controlled salmon would cause a failure of the season's run of fish; the spirits of the mountains would cause a failure of the season's run of fish; the spirits of the mountains would cause a storm or avalanche or perhaps a volcanic eruption. The spirits living in the rapids of the Columbia River and in the dark pools along its banks might seize the canoe of the man who had angered them. Some spirits, always evil, hid in caves and in caverns below the earth, but roamed forth from time to time to do their wickedness.

The spirit of swamps and thickets could be heard but never seen. It did not harm except that its voice sometimes caused people to become lost, because it kept them from knowing the right direction. The spirit of the dark forest was an evil spirit, a demon. It slept during the day and journeyed forth at night to break canoes, rob traps, and frighten late travelers. Disobedient children were warned that it would steal them.

The spirit of the storm was visualized as a huge bird, known as Thunderbird. The flapping of its wings caused the sound of thunder; the flash of its eyes was the lightning. It lived in a cloud above the highest peak the tribe could see, or in a cave in the mountains. Indians near the coast believed that Thunderbird flew to the Pacific Ocean to get the whales which were its food. Rain clouds and thunderstorms often followed it home from the ocean. The Indians feared Thunderbird and tried not to anger it.

Powerful spirits lived on the top of the highest peaks. They too must not be angered. That is why the Indians never climbed above the snow line on Mount Rainier. "There is a lake of fire on top of the mountain," warned Sluiskin, the guide of the first men to climb Mount Rainier. He took them only as far as the snow line. "In the lake lives a mighty demon. If you should reach the top, the demon will seize you and kill you and throw you into the fiery lake."

When he saw the climbers returning two days later, he stood open-mouthed, sure that they were ghosts.

Mount Baker (Komo Kulshan) got very angry one time, Indians along the Stillaguamish River have told Nels Bruseth. "Kulshan once got so mad that a big piece fell off and slid way down the mountain. This made a big fire and lots of noise. Kulshan and Shuksan became black all over. The waters in the rivers became black and warm. Fish came floating down the rivers cooked. Lots of Indians and animals fled. Next year most of them went back again. Since then Kulshan has never been mad."

In some traditions, the mountains seem more like human beings than spirits; in fact, three storytellers today begin certain tales with the words, "Long ago when the mountains were people." The peaks of the Cascade Range moved about at will; they had wives or husbands; they had children—the smaller peaks and buttes near them.

Some spirits, of course, had more power than others. Did the Indians before the white man came conceive of an all-powerful spirit, a Supreme Being, a "Great Spirit"? There is disagreement on this matter, not only among the missionaries and teachers who knew and wrote about the Indians in early days but also among anthropologists and mythologists who have studied their myths and rituals in more recent years.

Tyhee Sahale and Sahale Tyee (Tyee meaning "chief," and Sahale meaning "up above") are terms often found in stories recorded by pioneers. They were the words in the Chinook jargon, the trade language of Indians and white men, that missionaries used for the Christian concepts of God. In some traditions recorded before specialists were in the field—"In the Beginning of the Nisqually World," for instance—the term "the Great Spirit" obviously refers to a supernatural being, told about in many tribes, who bore a name which means "the Changer." He was called Dokibatl, Doquebuth, Xelas, Mikamatt, and other names difficult for white people to pronounce and to spell. This being changed the world of the ancients into the world of the Indian; he was the creator and transformer, but apparently he was not worshipped. In some other stories, it is not clear whether the "Great Spirit" (or Tyhee Sahale) was the chief of the sky spirits, some other powerful spirit, or a native concept of a Supreme Being. The Great Spirit, or the Great White Spirit, occasionally referred to by today's storytellers seems to be a blending of aboriginal concepts with the Christian idea of God.

Why and When the Tales Were Told

Chief William Shelton, in his little book of Snohomish tales, states this as one of the purposes of storytelling in his family: "My parents, uncles, and great-uncles told me, in days gone by, stories which would create in me the desire to become brave, and good, and strong, to become a good speaker, a good leader; they taught me to honor old people and always do all in my power to help them." The old Indian method, he adds, was to teach through stories.

Lessons in family tales

One of Chief Shelton's stories, "Pushing Up the Sky," illustrates what can be done if people work together. Other lessons which he has pointed out in his family tales are these: "Do not be boastful; otherwise you may come to grief just as Deer did." "Always be on your guard lest a cunning person trick you the way Fox tricked Seal." "Do not look down upon old people just because you are young...If you are always kind to poor people, then you will always have good luck yourself." "Don't go out with anyone if you know he's not good. He'll get you into trouble even if you are innocent, just as Mink got his little brother into trouble." "Don't be greedy," "Don't be wasteful" are obvious lessons in some stories in the present collection.

Instructive purpose

The recollections of Otis Half-Moon, on the Umatilla Reservation, reveal another kind of instructive purpose in Indian storytelling. In the Nez Perce village of his childhood, special winter ledges were made, one for the boys and one for the girls. Hot rocks kept them warm all day. There respected members of the tribe who were good storytellers–a man for the boys and a woman for the girls–gave the children the information needed for their outdoor living.

Mr. Half-Moon recalls animal stories chiefly, with some star myths and other kinds of tribal traditions. An example of the instructive value of a Nez Perce myth is given in the headnote to "Beaver and the Grande Ronde River."

Learning and entertaining

An educated white woman who has lived on the Colville Reservation for twenty-five years says that many of the stories told by her neighbors "were unwritten texts in history, geography, nature study, and ethics."

In some families near her, the grandparents used to gather the children round them in the early winter mornings, when it was too cold to play outdoors, and instruct them through the tribal tales. Mrs. Clara Moore's aunt used to relate the old stories to the girls, both to teach them and to amuse them, while they were learning to tan hides and do bead work. Her grandfather and uncles similarly instructed and entertained while the boys were learning to make equipement for fishing and hunting.

Explaining nature

A second purpose in Indian storytelling, illustrated again and again in this book, was to explain the phenomena of nature. This has been true, of course, of many early peoples. "Where we propound a scientific theorem," wrote John Fiske years ago in *Myths and Myth-Makers*, "they construct a myth." Fiske defined a myth "as, in its origin, an explanation, not an esoteric symbol,...but an explanation." "Myths that detail causes are science in infancy," says Hartley B. Alexander in his volume on North American mythology, "and they are perhaps the only stories that may properly be called myths."

Hundreds of explanations of natural phenomena are scattered through the tales of the Pacific Nothwest Indians. Some of them are merely incidental: how Blue Jay got his topknot, how Frog lost his tail, why the Grande Ronde River is very crooked in places, why the Columbia changed its channel, why Mount Adams' head is different from Mount Hood's. Some explanations furnish the plots of entire stories. The origin of mankind, of death, of fire, of certain constellations–these have been almost universal themes among the makers of myths.

The great rocks and the many trees in the Columbia Gorge, the cut made by the big river through the Cascade Range, the lake in the deep crater on top of a mountain, the eruption of volcanic peaks, the petrified trees and the bones of prehistoric animals, the ancient picture writings on the rocks–these stimulated the imagination to answer the natural question "Why?"

Parallels of modern theories

One of the amazing and fascinating things about several of these explanatory myths of the Pacific Northwest is that in a fanciful way some details parallel modern discoveries and theories of scientists. The parallelism between Indian myths and geologists' theory about lakes east of the Cascade Range in what is now the Columbia River Basin has been pointed out in connection with "How Coyote Made the Columbia River."

Several details in "The Origin of Crater Lake," a myth related in 1865 by an old Klamath chief, have striking parallels with the story that geologists have unfolded concerning an ancient peak in southern Oregon. They call it Mount Mazama, and they believe that it once "rose to a height of 12,000 feet, a mile above its present ruins."

Howel Williams, Chairman of the Department of Geological Sciences at the University of California, has graphically described the tremendous explosions that disturbed the area several thousand years ago, the eruptions of ash and pumice that were scattered for many miles, the "glowing avalanches" that destroyed the forests, the "frenzied streaks of lightning"–the "Curse of Fire" in the Indian myth. These were followed by the collapse of the mountaintop into its center, into the void created by the eruptions. Later precipitation and seepage made the lake in the vast crater. Geologists working in the sagebrush country east of Crater Lake in recent years have unearthed Indian artifacts "beneath deposits of pumice from Mount Mazama."

Tales for entertainment

The myths that explained and the stories that instructed entertained also–entertained the old and the middle-aged as well as the young. And there were many tales, including types not represented in this volume, which were told for enjoyment only. As with the Creek bard, the Anglo-Saxon scop, the medieval minstrel and ballad singer, the Indian storyteller's chief purpose was to give pleasure. This oral art is much older than written literature, in all cultures–much older than history. Until modern civilization changed family life, the telling of stories was one of the most satisfying pastimes for the entire family, among many peoples and on all continents.

Professional storytellers

Sometimes a professional storyteller went from Indian village to Indian village, says Peter Noyes, and entertained with tales from his repetoire. Mourning Dove, an Okanogan, recalled vividly a popular storytellter who used to arrive in her village on a white horse; before eager listeners he "would jump up and mimic his characters, speaking or singing in a strong or weak voice, just as the Animal Persons were supposed to have done." Among some tribes, one or two old men or women in each village were recognized as the best taleteller. Such a person was sometimes invited to a host's lodge to entertain for an evening; guests occasionally brought small gifts to the entertainer.

Winter lodge tales

Much more frequently, the legends and myths were told by the best storyteller in the winter lodge, where two or more related families often lived together. Several traditions indicate that this kind of entertainment was for winter only. "I thought in my childhood that there was a law against telling the stories in the summertime," a Yakima woman recalled with a chuckle. "My grandmother used to tell us," said a Warm Springs woman, "that a rattlesnake would bite us if she told stories in the summer." "My grandfather," added her neighbor, "always said he would get bald and yellow jackets would sting us."

It is not good to tell myths in the summertime," the Kalapuya of western Oregon used to say. "It is good to tell myths in the wintertime. There are long nights in the wintertime."

During the long winter evenings, while the rain fell or the snow piled high, the log fires which extended the full length of the winter ledges gave light and warmth and cheer. Then the tribal tales, narrated and acted out by the best entertainers in the group, took the place of our books, magazines, movies, radio and television programs. In addition to nature studies, moral fables, and history, the Indians heard fiction–adventure, tragedy, various kinds of comedy.

Most Coyote stories among the people east of the Cascade Range and most Fox stories among those west of the range "were good for a laugh," no matter how often they were told.

"For all myths spring from the universal and inalienable desire to know, to enjoy, to teach." These words written by Charles Gayler about the "classic myths" of the Greeks, Romans, and Norsemen apply equally well to the tales once told by American Indians.

Passing on sacred traditions

These family gatherings around the winter fires, moreover, gave the elders of the group opportunity to pass on to the younger ones some of the sacred traditions of the tribe.

When relating the Skagit creation myth, in 1952, Andrew Joe explained that in the old days no one in his tribe could even hope to get spirit power unless he knew that story well; and the securing of spirit power was very important in any Indian man's life.

Jack Ward's story about the Thunderbird and the Whale was told with reverence. So was the latter part of Chief Jobe Charley's myth about Mount Adams; he had never before, he said, told the story to a white person. Apparently "The Origin of Crater Lake," "A Legend of Multnomah Fall," and "Legend of the White Deer" were precious to the people who created them.

If the Indians had had a written literature, some of the stories would have been their "sacred writing." The myths of creation and of the Changer, which follow, and a few other tales scattered throughout this volume would doubtless be a part of their sacred literature.

Spirits and Animals in the Lakes

The Indians had many myths and legends concerned with the lakes of the Northwest. In Lake Steilacoom, near the present city of Tacoma, lived an evil spirit which the Nisqually Indians called Whe-atch-ee. The lake also they called Whe-atch-ee.

Because of the demon, they never swam or fished in the lake, but sometimes they would see her from the shore. She would lift her head and right arm from the water, raise her thumb and little finger, close her middle fingers, and say, "Here is my Whe-atch-ee." The Indians would then flee in terror.

In Fish Lake, near Mount Adams, the water is so clear that trout can be seen darting in and out of holes in the bottom. The Klickitat Indians used to believe that these holes were the doors to the hiding place of a great dragon. When angered, the dragon would spit fire from his nostrils and his eyes and then would fly about to spread destruction and famine over the country.

In the old days, the Klickitat people were forbidden to fish in the lake, under penalty of death. Even in recent years, Indians would not touch a fish from this lake, and they shunned the trails that pass near it.

Between Mount Adams and Mount Rainier are many small lakes, in a region where the Indians used to go late in the summer for huckleberries and game. In these dark, deep lakes surrounded by tall trees, the Indians believed, lived spirits that had control of rain. These spirits, they said, wanted their waters to be always quiet. If the water should be disturbed in any way, the spirits would be offended and would send down rain upon those who caused the disturbance. The Indians were therefore careful not to throw stones into the lakes. They did not even water their ponies in them, and from certain of them did not even take water for cooking.

Some of the lakes in that region were said to have strange animals living in them. These animals were the spirits of beings who had lived ages ago. At night, when all was dark and quiet, the spirits would come out and gather food on the shores. In some of the lakes were the spirits of little children who had lived in the days of the ancient people. Their cries sometimes broke the silence of the nightime. The next morning the prints of their little naked feet were found in the wet sand along the margin of the lake.

Elks of a strange kind sometimes came out of these lakes, fed on the shores, and then disappeared as mysteriously as they had come. In Lake Keechelus, northeast of Mount Rainier, a man on a tall horse once appeared, out in the middle of the lake. One of the horses of a band of Indians who were passing just then swam out to the tall horse, and then both disappeared.

Near the shore of Goose Lake, south of Mount St. Helens and Mount Adams, are the prints of two moccasined feet, the toes turned in, and the prints of two hands–small, like those of a girl. Many years ago, the Indians say, a maiden fled from an unwanted suitor. She reached Lemei Rock, the highest point in the immediate area. Still pursued, she jumped from the tall rock and landed on the shores of Goose Lake.

The Great Spirit was so impressed by her courage he decreed that the prints of her hands and feet should remain there forever. When the water of the lake is low, these prints can be seen, even to this day. And sometimes on a moonlight night the girl's spirit appears for a moment in the middle of the lake.

In a small lake in the eastern foothills of the Cascade Range lived a giant crawfish. His sharp claws could crush the life out of a man as easily as a man can break a robin's egg. Crawfish claimed he was owner of the lake, of all the fish in it, and of all the roots and berries on its banks.

If a man took too many fish or if a woman took too many roots or berries, Crawfish became very angry. He would make the water seethe and boil. He would make waves so big that greedy fishermen and berrypickers fled in terror. If anyone refused to drop the food he had obtained, the waves would seize him and carry him back to Crawfish. The giant would crush him in his sharp claws and swallow him. Then the anger of Crawfish would leave him, and the lake would become quiet again.

In Cascade Lake on Orcas Island, long ago, no fish lived, because of the wrath of Raven. Angry one time at the spirits in the water, he made his powers on the top of Mount Constitution and killed all the fish in the lake. Many snows passed before fish were permitted there again.

Stories about the spirits and animals that lived in the lakes were entertainment around the campfires, when the Indians gathered in the mountains for hunting and berrypicking. There the best storytellers of the groups had a perfect setting for their tales of the strange events that had taken place in the lakes near them, long, long ago.

Guardian Spirits

Seven stories in earlier sections–"The Lake on Mount Rainier," "The Elk Spirit of Lost Lake," "The Painted Rocks at Naches Gap," "The Beginning of the Skagit World," "The Origin of Cassiopeia's Chair," "Thunder and Lightning," and "Thunder's Spirit Power"–mention guardian spirits or spirit power. In several other tales appears the expression "made his powers," which means that the character called upon his spirit power to help him.

A guardian spirit was an individual spirit which gave an Indian some special power, protected him from demons, guided and directed him, and came to his aid when he was in need.

It lived somewhere in the woods or mountains or water, usually in the form of an animal or a bird. The elk, for example, was the guardian spirit of the hunter near Lost Lake.

The concept of the guardian spirit was inseparably linked with the Indian belief in spirits in all phenomena of nature. The world was full of spirits. It was permeated with a strange, mystical force or power that every spirit possessed.

Man might attain this force through fasting and suffering, which would bring him a dream or a vision. Whatever he saw or heard in that dream or vision would be his guardian spirit.

The child's power quest

Almost every Indian child, in years gone by, went out in search of his guardian spirit, and that search was a very important experience in his life. It was often called the "power quest," for the guardian spirit was the source of a person's special power, both physical and spiritual.

A child was carefully prepared for his power quest by the instruction and encouragement of some older person, usually a relative. When a boy or girl was between the ages of seven and thirteen, sometimes younger, he was sent into the forest or up on a mountain, or to a point on the beach, alone, for the purpose of seeking his guardian spirit. The child was to stay alone, usually without food, often without sleep. He might be permitted to have a fire, and sometimes kept himself awake by attending a fire. Sometimes he went several nights in succession; sometimes he was gone for three or four or five days and nights.

Although a guardian spirit might come to a child anywhere, most tribes considered certain places better than others. Spirit Mountain, southwest of Portland, was a favorite spot, according to John Hudson of the Santiam; and vigil on Mount Jefferson, he says, brought guardian spirits of special power.

White Mountain in northeastern Washington was the usual place among the Colville Indians; numerous piles of rocks on the mountain are reminders of many power quests in days gone by. Peter Noyes, a Colville Indian now past eighty, says that boys between the ages of five and twelve were taken up there by fathers or uncles; they had to stay alone five or six days, without anything to eat, while they waited for the voice of some spirit in the form of an animal or bird. Each boy made a pile of rocks as proof that he had stayed where he had been left.

In all tribes, cleanliness was an important part of the guardian spirit quest. Unless the young person was scrupulously clean, no guardian spirit would come to him. Rose Purdy, who spent her childhood in a village along Hood Canal, tells about a boy of her tribe who was directed to dive into the water to seek his power. He bathed until he thought he was clean, but when he dived, the rock he held in his fist would not let him go down.

Thinking he was not clean, he bathed again, scrubbing himself with a brush of leaves. Four times he came out of the water to make himself clean, almost rubbing his nails away with a rock, in his efforts to get fingernails and toenails perfectly clean. When he dived the fifth time, the rock in his hand allowed him to go down.

If the child was in the proper frame of mind, and if he showed courage and perseverance, his guardian spirit would appear to him in a dream or vision. He might see it, or he might hear its song, or it might speak to him. In some tribes it was expected to appear first as a man or a woman, announcing that it was a certain animal.

In one of the Puget Sound tribes, a person was considered fortunate if his guardian spirit was an owl, a bear, or a wolf.

Among the Okanogan and Colville tribes of north central Washington, the cougar, the grizzly bear, and the eagle were strong powers.

Even stronger were Story Chickadee, Story Beaver, Story Mountain Goat, Story Rock–characters which appear in the mythology of the tribes. If a person was so fortunate as to acquire one of these four as his guardian spirit, he would be protected from all harm and might receive some of his guardian spirit's power to perform miracles.

Not every child was successful on the power quest. "My uncle sent me out hundreds of times when I was between eight and fifteen," said a great-grandmother who told me some of her tribal tales. "But I never heard the song of any bird or animal or ground hog. I wasn't lucky enough to hear a song from anyone."

If a woman had acquired a guardian spirit, she was accepted on a par with men, in some tribes; if she had not, she could still live a satisfactory life. But a boy could expect very little from life if he became a man without having been successful in a power quest.

A child fortunate in hearing or seeing his guardian spirit was not to tell anyone of his experience for several years. If he should tell people about it too soon, his guardian spirit would lose some of its power or might even forsake him. In some tribes no person revealed the source of his special power unless death was imminent.

In adult life, he would be helped by his spirit. If an otter were his guardian, he would have special power in swimming. An eel guardian gave him power to escape from his enemies, because it was slippery; rattlesnake power made him immune to rattlesnake poison and gave him the ability to cure rattlesnake bite; but cougar and eagle gave ability to kill deer; thunder gave power for fighting; mouse gave skill in foot racing. Among the Klallam along the Strait of Juan de Fuca, most spirits were supposed to give wealth or some power by which wealth might be obtained.

Legends about quests

Legends grew up about these guardian-spirit quests. Rose Purdy relates many about the Tahmahnawis, as she and other always call the spirits. Eneas Seymore, a Lake Indian, tells about a boy whose father commanded him to dive into Twin Lake for his guiding spirit. He tried to dive but came back to a rock overlooking the lake. Directed to dive again, he went down to the bottom of the lake. There he came to a tepee with people in it. The headman said to the boy, "You will have power to catch fish in a trap. These people you see are fish. I give you power to catch fish."

Then the boy went out other nights to get other powers. The more guardian spirits a man had, the more powers he possessed and the higher his place in the tribe.

A seventy-year-old woman I talked with is still helped by her guardian spirit. It comforts her and strengthens her–"lifts me up," she says–when worried about her children and grandchildren. It has protected her from physical danger, its warning kept her from being struck by an automobile. She feels it within her, and she hears its voice. It is truly a guardian spirit, her Tahmahnawis.

How Beaver Stole the Fire

This fire myth is given in the words of Clara Moore, transcribed from a wire recording made in June, 1950. Now a great-grandmother, she first heard it from her Sanpoil great-uncle. In other variants, some other "little fellow" shoots the arrows–Woodpecker or Boy Sapsucker or Wren.

In the early days of the animal people, there was not fire on the earth. The people ate their food raw or cooked it by the heat of the sun. They had no fire in their tepees.

"There is fire up in the sky," Eagle said one day. "Let us go up to the sky and get it."

So the animal people had a big gathering. They came from all over the country.

"We must have a war dance before we go," someone said. "Someone sing a song that we can dance to."

So different ones would sing.

"Oh, that isn't good enough" someone would say. "We can't dance to that."

Magpie sang his song. It wasn't good enough. Mr. Crow sang his song. That wasn't good enough. They couldn't dance to that. Wolf sang his song, but it wasn't good enough. Then the people called on Grizzly Bear to sing his song.

"Oh, that is too ugly! We can't dance to that.'

The people kept on singing until it was Coyote's turn to sing his song. It was a good enough song, but the people didn't like it.

"It's good enough,"they said, "but we can never depend on Coyote. He doesn't know what he is doing. He is liable to do anything and lose out anyway.

"There are two little fellows who haven't sung yet—

Mr. Bat and Mr. Chicadee—two little fellows."

So they called on them. They called on Mr. Chickadee, but his song wasn't good enough. Then they called on Mr. Bat.

"Oh, I can't sing any song."

"But you've got to sing." They kept after him.

"All right. I'll try."

So he started out with his song. When he had finished, all the people yelled. "That's the song we want! Sing it again."

So they jumped up and war danced to Mr. Bat's song.

"Now we'll have to fix a road to get up into heaven."

Of course they all had bows and arrows. "We'll have to try to make a road of arrows to climb up on."

They tried and tried and tried to make a road. The big animals used all their arrows, but they couldn't reach the sky. So they came to Mr. Bat and Mr. Chickadee again.

The big animals laughed when Mr. Chickadee stepped up with his bow and arrow. He took aim and shot carefully. All the people watched. His arrow reached the sky and stuck there. He shot another arrow. It stuck in the first arrow and stayed there. He shot a third arrow, and it stayed in the second arrow. He kept on shooting. When he had emptied his two bags of arrows, the chain reached almost to the ground. He used other people's arrows to finish the road.

Then they climbed up to heaven to steal fire and bring it down to earth. Grizzly Bear was the last one to start up the arrow road.

"I must take a bag of food with me," he said. "There may not be any food up there."

So Grizzly Bear started up the arrow road with a big bag of food. But he was so heavy that he broke the ladder and fell flat on the ground. Grizzly Bear had to stay at home.

When all the other people got up in the sky, Mr. Eagle was boss. He was the one who had the idea of getting the fire and bringing it down here. Like all bosses, he stayed behind, and he sent his peepers out, to look around. It was night when the people got up there.

"Who's going to see about the fire?" asked Eagle.

Then he sent people out in pairs. Dog and Frog were partners. They were too lazy to look. They lay and lay, and lay and lay, and of course didn't find anything. Then they went back.

Eagle got tired and disgusted. "We've got to do better than that. I'll go myself. Beaver, you come along with me."

"All right."

Beaver traveled on water, and Eagle flew overhead. He got on a big tree close to the Sky People's houses. Beaver swam down the river to a trap. He went into the trap and played dead.

Early next morning, a man went down to see what was in his trap. "Oh, there's a fine beaver dead here!" So he took it up to the chief's house.

"See this beaver," he said. "Isn't this a nice, soft fur? I'm going to skin him right away."

Eagle was up in a cottonwood tree looking down. He moved, and some men saw him. "Oh, what a pretty bird! We've got to get that bird. We must kill it so that we can have its feathers for a headdress."

The men went to their lodges to get their bows and arrows.

The man with Beaver took him into the chief's house. That's the house the fire was in—where they took Beaver. Soon they had him almost skinned. Beaver was afraid they were going to take his hide entirely off. If they took it off, then he couldn't put it back on again.

Outside the house, Eagle was scared that the men were going to hit him. Their arrows were coming close. Just as Beaver's skin was all off except around his jaws, the men outside called out, "Come on and shoot. See who can hit him. Eagle's going to fly away soon."

The man skinning Beaver heard them yell. He ran out with his knife in his hand. Mr. Beaver jumped up, rolled over and over in his hide, and got it back on him, just as good as it ever was. He took the fire, stuck it under his fingernails, and rushed to the river. Everybody was looking at Eagle, 'way up there in the air.' No one saw Beaver until he was almost in the water.

Eagle saw his partner come out of the house. He kept on dodging the arrows shot by many people until he saw Beaver going into the river. Then he flew away. "Oh, we have missed Eagle," the Sky People yelled. "We have missed Eagle."

The man who had been skinning Beaver ran back into the house. Beaver was gone. Fire was gone too. "Oh, we've lost our fire," he yelled. "Our fire is gone."

Eagle and Beaver rushed back to their people. They were gathered near the top of the arrow road.

"We have the fire," said Eagle. "Let us get down before the Sky People get here."

"The ladder is broken," the people told him. "Grizzly Bear and his bag of food were too heavy for it."

"The birds can fly down," said Eagle, who was the boss. "The little animals can ride down on the big birds' backs. The rest of you get down the best way you can."

So the little animals rode down on the big birds' backs. Coyote made his powers and turned himself into a pine needle and floated down. But soon the pine needle was going very fast, too fast to suit Coyote. So Coyote made his powers again and changed himself into a leaf. Then he floated down slowly. He made a nice landing.

But Sucker did not. He jumped from the last arrow, where Grizzly Bear had broken them. Sucker have flat mouths to this day, and so have to suck their food.

When all the people had reached the earth, they had a big gathering at the place where they had war danced to Mr. Bat's song.

"Who has the fire?" they asked. All looked at Mr. Eagle.

"I don't have the fire," sang Mr. Eagle.

"We don't have the fire," sang Chickadee and Bat.

They all sang with their hands spread out, open. Then Beaver stepped out in front. He spread his hands out, wide open, and began this song.

"I am holding what we went after. I am holding what we went after."

But no one could see anything in his hands. His daughters went up to him and looked at his fingers. His oldest daughter looked at his first finger, but there was no fire there. Beaver kept on singing, "I am holding what we went after. I am holding what we went after."

The second daughter looked at his second finger, but there was no fire there.

"I am holding what we went after," sang Beaver.

His older daughter looked at his third finger, and there found some fire hidden in his double fingernails. His second daughter looked at his fourth finger and found some fire hidden in his double fingernails.

Beaver stored the fire in the wood of many trees. What Beaver brought down from the sky is still with us. Fire is in every tree. Whenever we want fire, we can get it from wood.

How Coyote Made the Indian Tribes

At the end of the mythological age of the animal people, when the Changer or Coyote had made the world ready for "the new people" they prophesied would come. human beings appeared. Many tribes of the Columbia River Basin told the creation myth which follows, either with or without the formation of "Big River." In a similar story told in different ways by the Nex Perces, the monster lived near the junction of the Clearwater and the Snake rivers in Idaho. In the variants told by the Palouse, the Spokane, and the Coeur d'Alenes, the monster lived near the junction of the Palouse and Snake rivers.

Long ago, when the animal people walked the earth, a giant beaver monster lived in Lake Cle Elum, high in the Cascade Mountains. His name was Wishpoosh. Under his red eyebrows he had eyes like fire. He had huge, fierce, shining claws, with which he seized everything that came near him.

Lake Cle Elum was full of fish, enough fish for Wishpoosh and all the animal people too. But Wishpoosh would not let the people get any fish. Whenever they came to the lake, he seized them with his giant claws and dragged them down.

"O Coyote," they begged, "free us from this monster Wishpoosh. If you do not help us, we shall all die."

"I will free you from the monster Wishpoosh," promised Coyote.

But Coyote knew he had a hard task before him. Other animal people had tried to kill Wishpoosh, but he had killed them, instead. What could Coyote do? Though he was very wise, he could not think of a good plan.

He would ask his three sisters who lived in his stomach in the form of huckleberries. They were very wise. They could tell him what to do.

But at first his sisters in the form of huckleberries would not help him. "If we tell you," they said, "you will say that you knew that already."

Coyote knew that they did not like hail. So he looked up into the sky and called out, "Hail! Hail! Fall down from the sky!"

His sisters were afraid and cried, "Stop! Stop! Don't bring the hail. We will tell you whatever you need to know."

Then they told him how he could get rid of Wishpoosh.

When they had finished talking, Coyote said, "Yes, my sisters. That is what I thought. That was my plan all the time."

Coyote made a huge spear with a long strong handle, just as his sisters had told him to do. He fastened the spear to his wrist with a cord which he had made of twisted flax, just as his sisters had told him to do. Then, he went up to Lake Cle Elum to catch some fish with his long spear. Of course Wishpoosh, the beaver monster, saw him and tried to seize him with his huge, fierce, shining claws.

But before the claws grabbed him, Coyote drove the sharp spear into the beaver monster's side. The monster roared with pain and plunged to the bottom of the lake. Coyote was dragged down with Wishpoosh, because the spear was fastened to his wrist with the cord of flax. The two of them tore the water apart.

On the bottom of the lake, Coyote and Wishpoosh fought hard and long. They fought so hard that they shook the mountains around the lake and made a great hole in them. The waters of the lake rushed through this hole, plunged down the mountainside, and soon made a large lake below, in the Kittitas Valley.

Wishpoosh, still roaring, was carried along with the waters. He tried to drown Coyote, but Coyote hung on. As they tore their way out of the second big lake, they cut a channel for the Yakima River. As the two fighters plunged on down the Yakima River, the waters followed them and made a big lake in the Yakima country. The monster tore through the next ridge and made Union Gap. He plunged eastward across the valley, continuing to dig a channel for the Yakima River as he went. The waters overflowed the new channel and made a big lake in the Walla Walla country.

Then the monster turned sharply toward the west, dragging Coyote after him and cutting the channel of Big River as he went. Coyote tried to stop his journey by clutching at the trees and rocks along the shore. But the trees broke off or came up by the roots. The rocks crumbled away, and the channel which the monster tore out was made wider by Coyote's struggle. Wishpoosh dragged him on and on. The waters of the lakes followed. The monster tore through the high mountains and made the gorge of Big River. Coyote pulled rocks from the shores and made many little waterfalls.

At last they came to the mouth of Big River, where it flows into the ocean. By this time, Coyote was so tired he almost drowned in the waves. Muskrat laughed at him.

Wishpoosh was still very angry and still very strong. He seized many salmon and swallowed them whole. He seized whales and ate them. He threatened to kill everything.

As soon as Coyote had rested a little while, he made up his mind again to get rid of the beaver monster. He said to himself, "I will ask my sisters. They are very wise. They will tell me what to do."

Once more his three sisters who lived in his stomach in the form of huckleberries told him what to do. And once more Coyote said to them, when they had finished talking, "Yes, my sisters, that is what I thought. That was my plan all the time."

Coyote changed himself into the branch of a fir tree, just as his sisters had told him to do. Then he floated out to the beaver monster and the monster swallowed him, exactly as his wise sisters had predicted. Inside the monster's stomach, Coyote changed himself back into his animal shape. He took his sharp knife and began to hack at the heart of Wishpoosh. He hacked and he hacked until the beaver monster was dead.

Then Coyote made himself smaller and climbed out through the monster's throat. Muskrat helped him drag the dead body up on the beach near the mouth of Big River. With his sharp knife Coyote cut up the big body of the monster.

"From your body, mighty Wishpoosh," he said, "I will make a new race of people. They will live near the shores of Big River and along the streams which flow into it."

From the lower part of the animal's body, Coyote made the people who were to live along the coast. "You shall be the Chinook Indians," he said to some of them. "You shall live near the mouth of Big River and shall be traders.

"You shall live along the coast," he said to others. "You shall live in villages facing the ocean and shall get your food by spearing salmon and digging clams. You shall always be short and fat and have weak legs."

From the legs of the beaver monster he made the Klickitat Indians "You shall live along the rivers that flow down from the big white mountain north of Big River. You shall be swift of foot and keen of wit. You shall be famous runners and great horsemen."

From the arms of the monster he made the Cayuse Indians. "You shall live along Big River," Coyote said to them. "You shall be powerful with bow and arrows and with war clubs."

From the ribs he made the Yakima Indians. "You shall live near the new Yakima River, east of the mountains. You shall be the helpers and the protectors of all the poor people."

From the head he created the Nez Perce Indians. "You shall live in the valley of the Kookooskia and the Wallowa rivers. You shall be men of brains, great in council and in speechmaking. You shall also be skillful horsemen and brave warriors."

Then Coyote gathered up the hair and blood and waste. He hurled them far eastward, over the big mountains. "You shall be the Snake River Indians," said Coyote. "You shall be people of blood and violence. You shall be buffalo hunters and shall wander far and wide."

From the various parts of the monster Wishpoosh which he had killed, Coyote created all the Indians tribes. Then Coyote went back up Big River.

But two things he forgot. He forgot to make mouths for the new people along the coast. And he forgot to open their eyes.

The first time he returned to the mouth of Big River, Coyote found the people very hungry and wandering about with their eyes shut. He felt sorry for them. Quickly he took his stone knife, opened their eyes and cut a mouth on each face.

But Coyote was in such a hurry and his knife was so dull that he made some of the mouths crooked and some of them too big. Ever since then, the Indians along the coast have had ugly mouths.

In the Beginning of the Nisqually World

Long, long ago, some of the Puget Sound Indians used to say, people on the earth became so numerous that they ate all the fish and game. Then they began to eat each other. Soon they became worse than the wild animals had been. They became so very wicked that Dokibatl, the Changer, sent a flood upon the earth. All living things were destroyed except one woman and one dog. They fled to the top of Tacobud and stayed there until the flood left the earth.

From the woman and the dog were born the next race of people. They walked on four legs and lived in holes in the ground. They ate fern roots and camas bulbs, which they dug with their fingers because they had no tools. Having no fire and no clothing, they suffered from both the heat and the cold.

Their troubles were made worse when a giant bear came up from the south. The bear was huge and strong and also had special powers. With his eyes he cast a spell upon whatever creature he wanted to eat. Then that creature was unable to move, and the bear ate him. The people had no weapons. So the bear was about to eat all of them.

At last the Changer sent a Spirit Man over the mountains from the east. His face was like the sun. His voice was like the voice of Thunderbird. He came armed with bow, arrows, and spear. And he had Tahmahnawis powers.

"Why do you weep?" he asked the people.

"We weep because of the bear," they answered. "The bear is about to destroy us. None of us can escape from him."

The Spirit Man did not promise to help them, but he did show them how to walk on two feet. And he told them that there were two powerful spirits. "One of them is good; the other is evil. The Good Spirit sent me to you."

Then he returned to the mountains to talk with the Good Spirit, the Changer. When the Spirit Man came to the people a second time, he brought many strange gifts and stayed for many moons.

First he called all the people together for a big potlatch, the first potlatch of all the Indians. He told them that a potlatch is a big feast and gift-giving celebration. To the young men, the Spirit Man gave bows, arrows, and spears, and he taught all the young men how to use them. To the old men, he gave canoes. He showed them how to make canoes from cedar trees, how to make fishing spears and nets, and how to fish from the canoes.

The Spirit Man taught the girls how to make skirts from the inner bark of the cedar tree, how to paint their faces and oil their hair so that they were more beautiful, and how to sing. He showed the older women how to dig camas roots with the sticks he brought them, and how to make baskets out of cedar bark and seaweed. He showed them how to make fire by rubbing two sticks together, how to cook, how to carry burdens by strapping them across the head. "You will serve man and be useful to him in these ways," the Spirit Man told the women. "He will be your master."

Then the Spirit Man filled himself with strong Tahmahnawis powers, for his next task was to kill the giant bear. First he put seven arrows into his bag. He called together the men of the tribe, and for one whole sun the group chanted over the arrows to make them strong with spirit power.

Then the Spirit Man took one arrow and pushed it into the ground in the center of the plain west of Tacobud. After walking half a day toward the lodge of the great bear, he pushed a second arrow into the ground. He walked for another half day toward the bear's den, and pushed a third arrow into the ground. Thus he kept on until he had placed six arrows erect and in a straight line.

With the seventh arrow in his hand, the Spirit Man went up to the bear. The beast tried to cast a spell from his eyes, but the Spirit Man's spirit powers were so strong that the bear could have no effect on him. He shot the seventh arrow into the beast and then ran back to the sixth arrow. The bear followed him. He shot the sixth arrow and then ran back to the fifth. The bear followed him.

They kept running until they reached the first arrow. The Spirit Man shot the first arrow into the heart of the beast and killed him. There the great bear died, in the middle of the Nisqually plain.

All the people were glad when they gathered together near the dead beast that had frightened them for so long. They removed the skin and divided it equally among the different branches of the tribe. The bear was so huge that the skin of one ear covered the whole of Mound Prairie.

The last thing the Spirit Man did for the people on this journey to their land was to make a large building with just one opening. In this big house he placed all the diseases and evil deeds known to the world since then. Then he called a certain family to him and made them guardians of the building. What was in the house he told only to the head of the building.

"You and your children and grandchildren will take care of this house forever," the Spirit Man said. "Remember that the door must never be opened. And remember that only the head man of the family is ever to know what is in the building."

After many years, the only members of the family left were an old man and his wife and daughter. One day, when her father and mother went away from the house, the daughter saw her chance to peek into the Spirit Man's house. She had long wanted to see what was behind that door.

So she undid the fastenings and pushed back the door a little distance. Out rushed all the creatures of the house—all the diseases and evil deeds and sorrows that have been in the world ever since.

The Changer was so angry with the daughter that he created the demon Seatco. Seatco's home is among the rocks in the distant mountains. He sleeps by day. At night he flies over the earth to seize any woman found away from her home.

The Origin of the Chinook Indians

The Chinook Indians, who lived near the mouth of the Columbia River, and the Chehalis, who lived a little north of them, told this story about their origin. It was probably first recorded by James Swan in 1857.

Long, long ago, when Old Man South Wind was traveling north, he met an old woman who was a giant.

"Will you give me some food?" asked South Wind. "I am very hungry."

"I have no food," answered the giantess, "but here is a net. You can catch some fish for yourself if you wish."

So Old Man South Wind dragged the net down to the ocean and with it caught a little whale. Taking out his knife, he was about to cut the whale and take out the blubber.

But the old giantess cried out, "Do not cut it with a knife, and do not cut it crossways. Take a sharp knife and split it down the back."

But South Wind did not take to heart what the old woman was saying. He cut the fish crossways and began to take off some blubber. He was startled to see the fish change into a huge bird. It was so big that when it flew into the air, it hid the sun, and the noise of its wings shook the earth. It was Thunderbird.

Thunderbird flew to the north and lit on the top of the Saddleback Mountain, near the mouth of the Columbia River. There it laid a nest full of eggs. The old giantess followed the bird until she found its nest. She broke one egg, but it was not good. She threw it down the mountainside. Before the egg reached the valley, it became an Indian.

The old giantess broke some other eggs and then threw them down the mountainside. They too became Indians. Each of Thunderbird's eggs became an Indian.

When Thunderbird came back and found its eggs gone, it went to South Wind. Together they tried to find the old giantess, to get revenge on her. But they never found her, although they traveled north together every year.

That is how the Chinook were created. And that is why Indians never cut the first salmon across the back. They know that if they should cut the fish the wrong way, the salmon would cease to run. Always, even to this day, they slit the first salmon down the back, lengthwise.

The Beginning of the Skagit World

On the Swinomish Reservation, the northern Puget Sound country, a totem pole was carved in the 1930's by men from four families. (The totem pole was not a native art of the Indians of Washington and Oregon.) The figures at the base of the pole facing the village symbolize the Skagit story of creation. The symbols carved above–bear, whale, seal, salmon, mountain goat–represent the guardian spirits of individuals in the community.

Andrew Joe, whose brother was one of the carvers of the totem pole, tells this story about the figures at the base: A man with a blanket draped over his right arm stands beside a dog sitting at his right. The man represents Doquebuth, the Creator and Transformer in the Skagit religion.

In the beginning, Raven and Mink and Coyote helped the Creator plan the world. They were in on all the arguments. They helped the Creator decide to have all the rivers flow only one way; they first thought that the water should flow up one side of the river and down on the other. They decided that there should be bends in the rivers, so that there would be eddies where the fish could stop and rest. They decided that beasts should be placed in the forests. Human beings would have to keep out of their way.

Human beings will not live on this earth forever, agreed Raven and Mink, Coyote, and Old Creator. They will stay only for a short time. Then the body will go back to the earth and the spirit back to the spirit world. All living things, they said, will be male and female–animals and plants, fish and birds. And everything will get its food from the earth, the soil.

The Creator gave four names for the earth. He said that only a few people should know the names; those few should have special preparation for that knowledge, to receive that special spirit power. If many people should know the names, the world would change too soon and too suddenly. One of the names is for the sun, which rises in the east and brings warmth and light. Another is for the rivers, streams, and salt water. The third is for the soil; our bodies go back to it. The fourth is for the forest; the forest is older than human beings, and is for everyone on the earth.

After the world had been created for a while, everyone learned the four names for the earth. Everyone and everything spoke the Skagit language. When the people began to talk to the trees, then the change came. The change was a flood. Water covered everything but two high mountains–Kobah and Takobah. Those two mountains–Mount Baker and Mount Rainier–did not go under.

When the people saw the flood coming, they made a great big canoe. They loaded it with two of everything living on earth, with the male and female of every animal and plant. When the flood was over, the canoe landed on the prairie in the Skagit country. Five people were in the canoe. After the flood, when the land was dry again, they made their way back here.

A child was born to the man and his wife who had been in the canoe. He became Doquebuth, the new Creator. He created after the flood, after the world changed.

When he was old enough, Doquebuth was told to go to the lake–Lake Campbell it is called now–to swim and fast and get his spirit power. But the boy played around and did not obey orders. Coyote fed him, and the boy did not try to get his spirit power. So his family deserted him. When he came home, no one was there. His family had gone and had taken everything with them except what belonged to the boy. They left his dog behind and the hides of the chipmunks and squirrels the boy had shot when hunting. His grandmother left fire for him in a clamshell. From the skins which he had dried, the boy made a blanket.

When he found that his family had deserted him, he realized that he had done wrong. So he began to swim and to fast. For many, many days he swam and fasted. No one can get spirit power unless he is clean and unless his stomach is empty.

One day the body dreamed that Old Creator came.

"Take my blanket," said Old Creator. "It is the blanket of the whole earth. Wave it over the waters, and name the four names of the earth. Then there will be food for everyone."

That is how the boy got his spirit power from Old Creator. He waved the blanket over the water and over the forest. Then there was food for everyone. But there were no people yet. The boy swam some more and kept on fasting.

Old Creator came to him again in a dream.

"Gather together all the bones of the people who lived here before the flood. Gather the bones and pile them into a big pile. Then wave my blanket over them, and name the four names of the earth."

The young man did as he was told in his dream, and people were created from the bones. But they could not talk. They moved about but were not quite completed.

The young Creator swam some more. A third time Old Creator came to him in a dream. This time he told the young man that he should make brains for the new people. So he waved the blanket over the earth and named the four names of the earth. That is how brains were made–from the soil of the earth.

Then the people could talk. They spoke many different languages. But where they should live the young Creator did not know. So he swam some more. In his dream, Old Creator told him to step over the big island, from ocean to ocean, and blow the people back where they had lived before the flood. Some he placed in the buffalo country, some by the salt water, some by fresh water, some in the forests. That is why the people in the different places speak different languages.

The people created after the flood prophesied that a new language would be introduced into our country. It will be the only language spoken, when the next change comes. When we can understand animals, we will know that the change is halfway. When we can talk to the forest, we will know that the change has come.

The flood was one change. Another is yet to come. The world will change again. When it will change, we do not know.

A Day With Yaya

By Darlene McCarty

On Decoration Day the whole tribe comes out and cleans the graves of each family. No one had bothered with Grandma's grave for a long time. We were living off the reservation at the time. Mother and sis lived at Phoenix, Arizona for a year while I went to school in New Mexico. This was the year of 1963-1964. We had returned to the reservation just in time for this day.

We arrive first at the Presbyterian church. It stands by the bumpy old road which leads up to the paved road. I climb out of the car and stretch my legs and arms. Other members of our small Spokane tribe are coming. Auntie is carrying some rakes. She wears battered old plain moccasins on her feet and a green cotton print dress. A scarf is wrapped around her head. Her daughter follows behind, carrying two pies.

Mom is wearing her favorite old blue dress. She is talking to the others. Each family has brought a hot dish, a salad, or dessert to the church kitchen. I have fixed a potato salad.

The graveyard is on a hill with many mounds. You can see some baby mounds, big adult mounds, and children's mounds. Everyone seems to have arrived by now. Cars are honking as they pull into the parking lot. The ground is slanted a little.

I walk on the bumpy old road toward the graveyard, carrying rakes. A fence is around the graveyard. A wired gate is closed so I drop the rakes and struggle with the wires. I try to pull the wire up the pole, but the pole pulls harder than I. The gate is very stubborn, I think.

"Hey, let me do it." That is the voice of my cousin. Her voice is strong and cheerful. She has a voice that carries. She drops her rakes and pulls the wire up while I hold onto the pole. I drag the gate back.

Grabbing the rakes, we stroll to our family graves. She goes to Lucy's grave.

My Grandma is lying there. Weeds are growing above her. Dry pine needles are scattered all over her. Dust has settled on the marker above her head. I kneel down, remembering my Grandma's soft voice. I think, "She is resting peacefully now."

I remember how lost I felt after she passed away because I was so close to her. She would always take care of us, my Grandmother. We always called her Yaya which is our Indian name for Grandmother. Mother had to work because dad left us forever.

Yaya was a short little lady, only five feet tall. Her back was stooped a little. She didn't care for the white people. "Because they are nosy," she said. They always wanted her to tell them about the olden days. She refused to give her memories to them.

Dresses she wore were long, reaching her ankles. Her favorite dresses were black, brown – plain, or with small prints. Her braids were long, dark grey, and thin.

The smell of Indian food sometimes passed my nose as I walked into the kitchen after school. There was grease on the stove where the fried bread was cooking. The bitter roots and camas had a slightly sweet smell of clean dirt, boiling on top of the stove. Supper was delicious. We didn't eat Indian food very often.

At night, she told me stories of the old Indian legends. If she was too tired, she would only say, "Story, story, story, story, that's all." Some of the legends were about the coyote, skunk, stick Indians, or a turtle.

One story about the coyote went like this: The coyote thought he had many friends. Yet, he was mischievous. The Sun peeked out into the wooded forest and logs were lying on the ground. The coyote howled and ran around the dry grass and leaves. He was trying to get the attention of the other animals. He howled and looked around to see whether anyone was looking. Then he howled some more. But the deer and the birds just turned their backs from the coyote and shook their heads.

So the coyote started to sing his song and danced around in a circle, zigzagging. Finally, giving up, he realized that he was only making a fool of himself. He raised his paws toward the sky, still singing. But the song turned to a sad one.

He asked, "Why are they ignoring me? What have I done wrong?"

He heard a voice. "You have been mischievous, Coyote. The animals and the birds don't appreciate your cruelness and they are angry! Ask for forgiveness."

So the coyote kneeled down to the ground with his head down. This story was turned into a dance which Grandmother taught to me. It is called "The Coyote's Prayer."

Among the other stories about the coyote was one about the coyote taking away the old man's eye and putting it in place of his eyes so he could see better. Another trick was, he would turn into a young man and bother with the girls.

Grandmother and I always said a prayer before I went to sleep. She usually spoke the Indian language because she didn't like to talk English.

"Lem lemt thloo en spu-oose." (Thank you for the love and care for us.) She spoke softly, almost like a whisper.

When we went up to the huckleberry mountain she walked for miles with a big pack of berries. We went up on the long road which hadn't been used. When we saw a cleared space to turn the car around, we'd stop and look for berries.

I'd follow my Grandmother with my little can. We climbed over trees that were down or crawled under the logs. The berries usually hid under the logs or bushes on the ground. The berries were fresh and crisp early in the morning. That's when they tasted the best. Bees came out when it got warm. I was careful not to go near them. A few berries usually went into my mouth instead of into my bucket. They were juicy and sour as they slid down my throat.

By afternoon, our buckets would be almost full, and the sun getting hot. So I'd go down to the creek to get water in a can.

As I walked down the hill, I'd stop once in a while to pick a few berries. There were many trees and bushes all woven together, so I had to make my way around them. The pine needles made the ground slippery. I'd take a can and swish it into the water, getting the leaves out. I'd wash my face. The ice cold water which comes from the mountain tasted refreshing and mild. It was better than the city water.

I'd hear the flowing of the creek below when I reached the road. Once, I remember, I found Mom a few feet away from the road, picking. So I gave her some of the water. Then I looked for Yaya. The creek roared, sounding like the falls of a big dam. Way up in the mountain, the trees sound like the creek because of the wind blowing.

That evening, we camped by the creek down the mountain. Other campers were already there. Mom rummaged through the things in the car and found a couple of big dishpans. I went down for water. Then I looked for the canvas and blankets and brought them out. I spread them on the ground. Yaya and Mom cleaned the berries while I just sat and rested.

Later, Mom told me to get wood to start the fire. So I stretched and pulled myself up. Climbing over a few rocks down by the creek, I picked up some sticks. Noticing some bigger wood by the road, I gathered it up too and struggled back to the camp site. I started a nice fire for Mom to cook on. The camping dishes and food were laid on the big old tablecloth. We ate potatoe salad, fried lunch meat, coffee, and sweet corn.

After I ate, I gathered more wood and water. Grandma was going to sleep in the car that night, and we were going to sleep on the ground by the fire. I fixed the beds and sat by the fire. They went to sleep early, but I stayed awake, watching. There was a log nearby. I rolled it by the fire and sat on it. My stomach started to growl so I fixed a meat sandwich and crawled into the blankets beside Mom. I looked at the stars and trees and munched on my sandwich.

I loved to camp outdoors and I still do. The food and coffee taste better cooked on an open fire. The trees swing with the wind and the stars are twinkling. It means that tomorrow will be another hot day.

The next day, I was the last one awake. Mom had already cooked the breakfast. I smelled bacon and eggs. There was also "cowboy bread." The dough is patted out large enough to fit the frying pan. It is cooked over the fire when the ashes are hot.

Yaya had already left. After we ate, I gathered the dishes and we took off to pick by the road. The food had to be put back into the car. I didn't pick for long because it was hot and I was lazy. That evening, we repacked and went down the mountain, heading for home.

Yaya would awake and comfort me when I had nightmares. They were terrible. One was about huge plates and saucers flying all over me. It seemed that I was in space. Another one was, I fell into a big hole with lots of sawdust. It smelled like damp fresh wood. Men were cutting trees down, high in the mountains. I stood by, watching, and stepped back into the hole.

Another one was about cows chasing me as I ran around a high school which sets right in the middle of a rodeo ground. I had my Indian costume on. My lungs felt as if they'd burst as I ran around and around. When I had nighmares, it took Yaya a long time to wake me.

Grandma taught me some of the family dances. I started dancing when I was about three. At first, I was clumsy and missed some steps. I was soon taught to dance correctly and breathe correctly. You are not supposed to waste a breath or your energy will soon give out.

I started dancing the social dances. The first one was "Owl Dance." One has a partner for this dance. The drum beats for every two steps. The girl's left arm is around her partner and the right arm is holding the partner's other hand. The foot steps on two beats with one foot leading the other.

Then, there is the Round Dance. Everyone is in a big circle. That is also in two steps. In the pow-wows, the dancers dance the "Forty-Niner." They dance around the drummers. There could be as many as ten or more circles around them.

One song usually goes like this: "When the dance is over, sweetheart, I'll take you home on my old grey mare, way ya ha ya ha way ha ha ya."

We also do the Rabbit Dance. It is almost like the two step from the Oklahoma Indians. We have our arms behind us instead of in front.

I started to war dance when I was about ten. At first, I merely skipped around. Then I began to watch the older dancers and I learned from them. I used to do the hoop dance but it is really hard. I quit a few years ago. Other dances I know are the Snake Dance, the Eagle Dance, the Coyote's Prayer, the Spokane's Swan Dance and Yakima's Swan Dance.

Some of the dances are so old that many of our people don't know them. I am grateful that Yaya taught me those dances and many more. I have won many prizes in contests. The girls wear buckskin dresses which are usually beaded. They have a belt, gauntlets (cuff bands for the wrist), purse, head band, moccasins, and leggings. The designs usually match on all the costumes.

Men have war dance outfits with bustles, bells, and head roach. The bells are usually strung on rawhide that is wrapped around their ankles or knees. They use bright colors for their plumes and feathers.

In contests, I won third place in the girls' division for war dance at Sheridan's all American Indian Days in 1959. One year, I won first place in the Northwest Championship contest. In Sheridan, the Montana Indians and I took the trophy for special dances and group dances. We practiced for two days and danced in hot weather. Wyoming was very hot during the day.

We usually met at the park down the hill from the Indian camp. They didn't have a big group, but we had our Boy Scouts and our Swan Maidens. My family had spent most of the year teaching. I taught the others how to War Dance and do other special dances. The girls did the Swan Dance. My sister and Mom helped teach them how to do beadwork and they made their own costumes. We had fun at Sheridan.

On our way back, we stopped at Yellowstone National Park. We put on a show at Old Faithful. We stayed there for a week.

I couldn't keep the big trophy from Sheridan. I had to give it to the Montana Indians.

In the future, I intend to dance more and try for more prizes. Now that I'm getting older, I'll have to really work hard because I have to compete with the adult women. They are good dancers.

I want to learn the modern dance and interpretive dances, but I can't afford it. Even so, I had the best teacher in the world for the Indian dances, my Grandmother.

Yaya! I must clean her grave!

I get up, still thinking of the good old days. Soon the others troop up with boxes and rakes. We work all afternoon at the graveyard. When it is time for supper, the women and the older girls drop their rakes and hurry to the kitchen to fix the meal and set the tables. The others finish their work. Flowers are put on top of the graves after they are cleaned.

When the others come back into the church, they sit on the chairs and wait. The chairs are lined up against the walls. Much laughter and Indian talk fills the room. Finally, supper is called so we all pull up the chairs to the table and sit. A prayer is said by the elder. It is late when we finish cleaning and start for home.

But the tribe had a wonderful day, and I had one more day with my Yaya.

Chief Joseph's Story of Wallowa Lake

About 1870, three white men hunting in the Wallowa Mountains of northeastern Oregon were invited to join a group of Nez Perce hunters also in pursuit of elk. Their leader was Eagle Wing, afterward known as Chief Joseph, a famous military leader of his people. While the men were drying their elk meat, Eagle Wing entertained them with this story of the Nez Perce and Blackfeet Indians.

Many years ago, probably as long ago as two men can live, our tribe was strong and had many warriors. Every summer they went over into the buffalo country to hunt buffalo. So did the Blackfeet, who lived east of the Big Shining Mountains.

One summer when Red Wolf, chief of the Nez Perces, and a few of his warriors were hunting buffalo, they were attacked by a large band of Blackfeet. Most of Red Wolf's men were killed.

All the next winter our people made bows and arrows for an attack of revenge. When summer came, Red Wolf and his warriors went to the buffalo country. There the two tribes met and fought again. This time the Nez Perces were strong. Not one was killed, and the band returned home with many horses and many scalps taken from the Blackfeet. Summer after summer the two tribes met in the buffalo country east of the great mountains, and summer after summer they fought. Every boy went to the buffalo country as soon as he was big enough to fight. Old Chief Red Wolf died, and young Chief Red Wolf led the warriors in his place.

One summer, when a large number of our people were in the buffalo country, the Blackfeet attacked them in the night. All our people were asleep. Many Nez Perce warriors were killed. The rest, pursued by the Blackfeet, had to fight again and again as they fled toward home.

The night Red Wolf reached his village, he was worn and weak, and he had only a few warriors left. But the Blackfeet were still powerful. Unable to follow the Nez Perces to their village in the darkness, they camped across the lake. They planned to kill the old men and take the women and children prisoners in the morning.

All night the Blackfeet kept big fires burning, and all night they shouted and danced. But our people built no fires. There was no dancing among them. Instead, there was wailing for the dead. There was sorrow in Red Wolf's tepee.

Chief Red Wolf had only one child, a beautiful daughter named Wahluna. Everyone loved Wahluna, and she loved her people and her father dearly. She knew that he was too weak to fight again, and she knew that not enough warriors were left to fight against the Blackfeet.

Unseen by her family and friends, Wahluna slipped away from the village to her canoe among the willows. Without a sound she paddled across the lake to the camp of the Blackfeet, beached her canoe, and walked toward the biggest fire.

There a huge warrior, with six Nez Perce scalps hanging from his belt, was speaking to the other men. When he had finished, Wahluna came out into the firelight and said, "I am Wahluna, daughter of Red Wolf. I have come to speak to the great chief of the Blackfeet."

"I am Bloody Chief, war chief of the Blackfeet," the big man replied. "What has the daughter of Red Wolf to say to me?"

"I come to plead for my people. They do not know I have come. Our young warriors have been killed. Our women are now wailing for the dead, and we have no fires in our village. My father says that tomorrow you will kill us all. But I know you do not want the scalps of old men and of women and children. I beg you to return to your country without more fighting. We can never fight Bloody Chief again, for our warriors are dead."

Then Wahluna lay down upon the sand and buried her face. Tlesca, the son of Bloody Chief, spread his robe over her shoulders and said to her, "You are brave, and you love your people. My heart grieves with yours. I shall not fight your people again."

These words from the young warrior made his father angry. "Her people are dogs. Pick up your robe, Tlesca. The girl must die."

Tlesca did not move. "Red Wolf is not a dog," he said. "He has fought bravely. For days we have followed him over rough mountain trails. We have seen him stagger from hunger, but when he turned to fight, his heart was brave. I am the only one of our warriors strong enough to fight him single-handed, and yet my shoulder was broken by his war club. The daughter of Red Wolf is not a dog. I will leave my robe on her shoulders."

Bloody Chief's heart was softened, for he loved the young warrior. "My son's words are good," he said. "I will lay my robe on his."

Wahluna then arose and started toward her canoe. She knew that her people would live. As she reached for her paddle, she found Tlesca standing beside her.

"The daughter of Red Wolf is brave," he said, "and she is beautiful. When twelve moons have passed, listen in the middle of the night. You will hear a great owl hooting down by the lake. Come then, and Tlesca will speak."

Wahluna returned to her village. Her people were not attacked. They could build their fires again.

She counted the moons until twelve had passed. One night when all in the village were asleep, she heard the great owl down by the lake. Leaving her tepee, she slipped through the village and down to the edge of the water. There she found Tlesca waiting.

He said to her, "Some of the Blackfeet daughters look upon Tlesca with favor, because he is a great warrior. But Tlesca's heart is with Wahluna. He wants her to be his wife."

"It cannot be," said Wahluna. "My people would kill Tlesca and give his bones to the wolves, even as the Blackfeet warriors have given our warriors' bones to the wolves."

"When six more moons have passed," Tlesca answered, "Wahluna will hear the howl of a gray wolf. If she will cross the lake, Tlesca will speak again."

Again Wahluna counted the moons. When the sixth one was passing, she heard a gray wolf howl in the middle of the night. She slipped away to her canoe and paddled noiselessly across the lake. Tlesca was waiting.

"I have talked with my father," he said. "His heart has softened. Tomorrow morning, I will bring him and all our chiefs and many of our warriors to the village of Red Wolf. We will smoke the peace pipe with your father and his warriors. We will catch fish in your lake, and you can come to the buffalo country without harm from us."

Next morning Wahluna reported to her father what Tlesca had said. Red Wolf told his men. Together they waited, Bloody Chief and Tlesca and many warriors of the Blackfeet came to the Nez Perce village. They seated themselves around the campfire with Red Wolf and his men. They smoked the peace pipe together and were brothers.

Then the great chief of the Blackfeet said to Red Wolf, "My son's heart is with your daughter. He wants her for his wife. He is a great warrior."

Red Wolf answered, "My daughter has told me. Her heart is with Tlesca. She may go to his lodge."

Then Red Wolf sent runners to the Nez Perce people along the Kookooskia and to his friends among the Yakima and Cayuse. He invited them to a wedding feast.

At sunset on the first day of the feast, Wahluna and Tlesca went out on the lake in a canoe. The people on the shore stood watching them paddle toward the mountains. Suddenly, the waters became troubled. Tlesca and Wahluna began to pull toward the shore. Ripples and then waves came over the lake. The waves became larger. Some demon seemed to be rising from the depths of the lake.

Soon a serpent's head appeared. Then a giant serpent rose out of the water, swam around the canoe, jumped high, and gave the boat a sharp blow with its tail.

Wahluna and Tlesca were never seen again. For days people of both tribes looked for their bodies, but they were never found. With sad hearts the Blackfeet went back to their country. They were sure that the Great Spirit was angry with them and so had taken away the young chief whom they loved.

The Nez Perce also thought that the Great Spirit was angry because they had made peace with their ancient enemy. Fearing that they might be punished a second time, they never again went out on the lake at the foot of the Wallowa Mountains.

When young Joseph of the Nez Perces had finished telling this story at the campfire, George Waggoner, who later recorded it, asked, "Is that a true story or is it just made up?"

"Oh, it is all true," answered Joseph. "I have heard my people tell it many times, and I have heard some of the Blackfeet warriors tell it too."

"But do you believe that a great snake came and swallowed Tlesca and Wahluna?"

"No," he answered. "One big wind. One big wave. That's all."

Coyote and Eagle Visit the Land of the Dead

Like other early peoples, most of the tribes of the Pacific Northwest whose tales have been recorded have done some philosophizing on the subject of death. Several tribes have handed down myths about the origin of death. Several have presented arguments, usually dramatized, over whether death should be temporary or permanent. In a Wishram myth, Eagle and Coyote go to the World of the Spirits to bring back their wives, very much as Orpheus of Greek mythology went to Hades to bring back his Eurydice. As Orpheus was warned when leaving, not to turn round to look at her, so Eagle and Coyote were warned, "You should not look in any direction."

The two myths about death which follow were recorded on the Yakima reservation in the 1870's by Dr. G.B. Kuykendall.

In the days of the animal people, Coyote was sad because people died and went away to the land of the spirits. All around him was the sound of mourning. He wondered and wondered how he could bring the dead back to the land of the living.

Coyote's sister had died. Some of his friends had died. Eagle's wife had died and Eagle was mourning for her. To comfort him Coyote said, "The dead shall not remain forever in the land of the dead. They are like the leaves that fall, brown and dead, in the autumn. They shall come back again. When the grass grows and the birds sing, when the leaf buds open and the flowers bloom, the dead shall come back again."

But Eagle did not want to wait until spring. He thought that the dead should be brought back without any delay. So Coyote and Eagle started out together to the land of the dead, Eagle flying along over Coyote's head. After several days they came to a big body of water, on the other side of which were a great many houses.

"Bring a boat and take us across the water!" shouted Coyote.

But there was no answer – no sound and no movement.

"There is no one there," said Eagle. "We have come all the way for nothing."

"They are asleep," explained Coyote. "The dead sleep during the day and come out at night. We will wait here until dark."

After sunset, Coyote began to sing. In a short time, four spirit men came out of the houses, got into a boat, and started toward Coyote and Eagle. Coyote kept on singing, and soon the spirits joined him, keeping time with their paddles. But the boat moved without them. It skimmed over the water by itself.

When the spirits reached the shore, Eagle and Coyote stepped into the boat and started back with them. As they drew near the island of the dead, the sound of drums and of dancing met them across the water.

"Do not go into the house," warned the spirits as they were landing. "Do not look at the things around you. Keep your eyes closed, for this is a sacred place."

"But we are hungry and cold. Do let us go in," begged Eagle and Coyote.

So they were allowed to go into a large lodge made of tule mats, where the spirits were dancing and singing to the beating of the drums. An old woman brought to them some seal oil in a basket bottle. Dipping a feather into it, she fed them from the oil until their hunger was gone.

Then Eagle and Coyote looked around. Inside the lodge everything was beautiful, and there were many spirits. They were dressed in ceremonial robes, beautifully decorated with shells and with elks' teeth. Their faces were painted, and they wore feather in their hair. The moon, hanging from above, filled the big lodge with light. Near the moon stood Frog, who has watched over it ever since he jumped into it long ago. He saw to it that the moon shone brightly on the crowd of dancers and singers.

Eagle and Coyote knew some of the spirits of their former friends, but no one paid any attention to the two strangers. No one saw the basket which Coyote had brought with him. In this basket he planned to carry the spirits back to the land of the living.

Early in the morning, the spirits left the lodge for their day of sleep. Then Coyote killed Frog, took his clothes, and put them on himself. At twilight the spirits returned and began again a night of singing and dancing. They did not know that Coyote, in Frog's clothing, stood beside the moon.

When the dancing and singing were at their gayest, Coyote swallowed the moon. In the darkness, Eagle caught the spirit people, put them into Coyote's basket, and closed the lid tight. Then the two started back to the land of the living, Coyote carrying the basket.

After traveling a great distance, they heard noises in the basket and stopped to listen.

"The people are coming to life," said Coyote.

After they had gone a little farther, they heard voices talking in the basket. The spirits were complaining.

"We are being bumped and banged around," groaned some.

"My leg is being hurt," groaned one spirit.

"My legs and arms are cramped," groaned another.

"Open the lid and let us out!" called several spirits together.

Coyote was tired, for the basket was getting heavier and heavier. The spirits were turning back into people.

"Let's let them out," said Coyote.

"No, no," answered Eagle quickly.

A little later, Coyote set the basket down. It was far too heavy for him.

"Let's let them out," repeated Coyote. "We are so far from the spirit land now that they won't return."

So he opened the basket. The people took their spirit forms and, moving like the wind, went back to the island of the dead.

Eagle scolded at first, but soon he remembered Coyote's earlier thought. "It is now autumn. The leaves are falling, just as people die. Let us wait until spring. When the buds open and the flowers bloom, let us return to the land of the dead and try again."

"No," replied Coyote. "I am tired. Let the dead stay in the land of the dead forever and forever."

So Coyote made the law that after people have died they shall never come to life again. If he had not opened the basket and let the spirits out, the dead would have come to life every spring as the grass and flowers and trees do.

The Northern Lights and Creatures of the Sky

The Makah Indians, the only members of the Wakashan stock in the United States, live along the Strait of Juan de Fuca, in the extreme northwest tip of the United States. James Swan, who taught among the Makah in the 1860s, reported many of their early beliefs to the Smithsonian Institution in 1869.

The northern lights come from the fires of a tribe of dwarf Indians who live many moons' journey to the north. These dwarfs are no taller than half the length of a canoe paddle. They live on the ice, and they eat seals and whales. Although they are small, they are so strong and hardy that they can dive into cold water and catch whales with their hands. Then they boil out the blubber in fires built on the ice. The lights we sometimes see are from the fires of those little people boiling whale blubber. The dwarfs are evil spirits, or skookums, so we dare not speak their names.

Stars are the spirits of Indians and of all the animals and birds and fish that have ever lived on the earth. Comets and meteors are the spirits of departed chiefs.

The rainbow is an evil being associated in some way with Thunderbird. It is armed at each end with powerful claws. With these claws it seizes anyone who comes within reach.

Thunderbird is a giant Indian, living on the highest mountain. His food is whales. When hungry, he puts on the head of a huge bird and a pair of giant wings. He covers his body with feathers and ties Lightning Fish round his waist. Lightning Fish has a head as sharp as a knife and a red tongue which makes fire.

When Thunderbird flies toward the ocean, his wings darken the sky, and their movement makes a loud noise. When he sees a whale, he throws Lightning Fish into its body and kills it. Then he carries the whale back to the mountains and eats it.

Sometimes Lightning Fish strikes a tree with his sharp head and tears it to pieces. Sometimes Lightning Fish strikes a man and kills him. Whenever it strikes a tree or anything else on land, the Indians try hard to find some part of it, for Lightning Fish has special spirit powers. Even a piece of its bone, which is bright red, will give the man who finds it skill in whale fishing and in other kinds of work.

The Wren

(Kalispel)

The Earth people wanted to make war on the Sky people. Grizzly Bear was the chief of the Earth people, and he called all the warriors together. They were told to shoot in turn at the moon (or sky). All did as directed, but their arrows fell short. Only Wren had not shot his arrow. Coyote said, "He need not shoot. He is too small, and his bow and arrows are too weak." However, Grizzly Bear declared that Wren must have his turn.

Wren shot his arrow and it hit the moon (or sky) and stuck fast. Then the others shot their arrows, each of which stuck in the neck of the preceding one until they had made a chain reaching from the sky to the ground. Then all the people climbed up, Grizzly Bear going last. He was very heavy and when he had climbed more than half way, his weight broke the chain. However, he made a spring and caught the part of the chain above him and this caused the arrows to pull out at the top where the leading warriors had made a hole to enter the sky. The whole chain fell down and left the people without a means of descending.

The Earth people attacked the Sky people (i.e., the Stars) and defeated them in the first battle, but the latter soon gathered in such numbers that they far outnumbered the Earth people, and in the next battle they killed a great number and routed them. The defeated Earth people ran for the ladder, but many were overtaken and killed on the way. When they found the ladder broken, each prepared himself the best way he could so as not to fall heavily, and one after another jumped down. Flying-Squirrel was wearing a small robe, which he spread out like wings when he jumped. Therefore, he has something like wings now. He came down without hurting himself. Whitefish looked down the hole before jumping, but puckered up his mouth and drew back when he saw the great depth. Therefore, he has a small puckered mouth to the present day. Sucker jumped down without first preparing himself and his bones were broken, and that is why the sucker's bones are found in all parts of its flesh now.

Coyote and the Race

(Kalispel)

There lived a coyote. He had four children. The name of the youngest was Caucinsen, He-Washes-His-Ankle. The name of the next one was Pacelqeusen, He-Unjoints-At-His-Knee. The name of the next one was Kelttatalq, and the name of the eldest one was Miyaltko. The spring came and the children went out to get a vision. They went to the mountains and separated. They walked and they walked and the fall came. They had earlier fixed a date and a place where they should meet and exactly on that day, they met again. They went home and went in. Their father sat at home, so they sat down again. Coyote was very glad to see them again. They stayed home until the spring came, and then they disbanded again. The eldest brother said, "Here is the place where we will meet again." So they walked until the fall came and then they met again just where they had planned to meet. Then they walked home again. Their father sat there. He was very happy to see them. Then they stayed at home until spring came and then they got ready.

Coyote had become lazy. He thought, "I'll go with them." As soon as they went out, Coyote ran out. He could not see anyone. He ran around in vain and when he got tired he went back into the house. He sat down again and he stayed home. When the fall arrived, they came back to him. He was glad to see his sons again. When the winter came, he made some sticks of wood for himself. Then he said to his sons, "One day you shall say to me, 'Let us go and see some people and gamble.' " He brought in his sticks. His sons did not pay any attention to him. Coyote turned around to his pillow and took out a wrapped bundle and unwrapped it. He took out a coyote-skin and put in on his head like a hat. He took out another coyote-skin and put it on. He took out one more coyote-skin and tied it around his waist. He took out one more coyote-skin and put it on too. He was watching his sons. They said, "What is our father going to do?" He took what he had made and took his sticks and put them down. All the while he watched his sons. Then Coyote sat down, took his sticks and struck with them and sang, "Poopoopoopoopoo." He got enough power and quit. He put them aside and saved them for another time.

Four years passed. The spring came and his sons said to him, "Get ready, Coyote, now we are going to see some people and gamble." Coyote was very happy. When he had got ready, they walked away. They walked and the evening came. They camped until the morning came and then they walked again. They went until noon, when they stopped, saying, "Let us stop here, our father is already getting thirsty. We'll get some water to drink."

Coyote was told, "Fill your pipe." He lit it and the eldest son ran back to their house. He was going after water. Just as Coyote had finished the pipe, the son came back. Coyote drank his fill and said, "Let us walk away from here." They walked and the evening came. They camped and the next morning walked farther on until noon. Then they said, "Now we'll stop. Our father has become thirsty. We'll get some water to drink." They said to him, "Fill your pipe." He filled it, lit it and the younger son left. Before Coyote had finished his pipe, the younger son came back. Coyote said, "He is very fast." Coyote drank his fill and said, "Now let us go from here." They walked and the evening came. Then the next morning they walked until noon. They said, "Our father has become thirsty so we'll get some water to drink." Coyote said, "Yes, there is a river nearby." They said to him, "Fill your pipe, Coyote." Coyote lit his pipe and Caucinsen ran away. Coyote had just enough time for a few puffs on his pipe when the son came back. He was the fastest one. Coyote drank his fill and they walked from there until evening came.

The next morning they said to Coyote, "This morning we'll arrive at a gambling place. When we arrive, don't behave like a fool." They said, "When we come in sight, they will say, 'Good, good, people are coming to gamble.' " Coyote and his sons were already in the race. Then they said to him, "You'll see one man run out, then another one, and that's the one who is going to run against us. When we are going to race, we'll take off our clothes and you gather our clothes."

Coyote took the clothes, walked down and sat down. He was told, "Do your best and smoke." Then Coyote took off his blanket, took all his tobacco, and scattered it over the blanket. Then he took the tobacco and filled his pipe. Then he smoked. They made a fire nearby and told him, "Don't quit smoking." People crowded around Coyote. As soon as he had finished the pipe, he filled it again. He just sat and smoked. He was told, "Do your best and smoke, Coyote. Your opponent is already half-way, and Caucinsen has not yet reached half-way. Do your best and smoke." He was told, "I'll be watching your race again." After a short while, he was poked and told, "Smoke, Coyote. Your opponent has just turned the corner and your Caucinsen is only half-way. Smoke, I'll go look at your racer." He went away in his turn. Coyote filled his pipe again and smoked again. The man came back and said, "Smoke! Caucinsen is already catching up. I'll go back and watch your racer." A short while later he came back again and said, "Smoke! I'll go back and watch your racer." He came back after awhile and said, "Smoke! Your racer has now caught up with his opponent." Just then he fell there — Coyote had won. Caucinsen lay there panting, he was exhausted. Then the two racers went in again, but Caucinsen rested. Caucinsen said to Coyote, "Hurry now and take what you have won." "Go out," said Coyote. Then they all went out. "Come here, line up here," said Coyote. They lined up and Coyote sat. He said, "Bow your heads to me." When they had bowed their heads to him, he said, "Sit down." They sat down. The chief was there with a big shock of hair on his forehead. Coyote said to them, "I'll talk to you." Then he said to the chief, "Now you shall stop killing people. Look, when people come here and race and lose, you kill them. If you don't listen, wherever I may be I'll come here immediately if you do this again and I will kill you. Now you have heard me, you are the chief."

When he had sharpened his knife, Coyote took the chief and cut off the chief's shock of hair. When he had cut it off, he said, "Go, go in again." As soon as they had gone in again, Coyote said again, "Go out." Then they went out again. "Now, I'll go away," said Coyote. "I have already told you that if I hear that you kill them again, then wherever I may be I'll come back here and kill you." Coyote went up to the chief and asked him "did you hear me?" The chief said to Coyote, "Yes, I heard you." Then Coyote went back home. That's the end.

Coyote And His Teeth

(Kalispel)

Coyote took the road and was walking along. He saw a white, nice-looking house and he thought, "I'll go there." He went in. In the rear of the house he saw a ball of fat just lying there. As soon as he saw it, he wanted some so he walked toward it thinking, "I'll tell them some lies." He said to the people in the house, "We are four brothers." He thought, "If I bit four times, that'll be just enough." He bit a big piece, then he went out. He walked along, chewing and swallowing, and then turned around.

Coyote walked back on the road and went into the house again. The people said to him, "Hello," and told him to take one bite. Coyote said, "Hello. Perhaps my older brother has been in here?" They told him, "He has already been in here. You are not far behind." Then Coyote said, "We are hard up for food and are starving. My brothers will probably come here on the road. We have left each other." Coyote bit a big piece and then went out. First he turned onto the road again where he had been walking before. Then he took the road to the house again. They said, "Hello." He went in and they told him to take one bite. He asked, "Perhaps my older brothers have come in here?" They said to him, "Not very long ago they passed by here." He went and took a still bigger bite and then said, "Perhaps my younger brother will come in here and he'll be half dead from hunger." Then Coyote went out. He thought, "Now it'll be just enough when I take one more bite." Coyote walked on the road again.

The Meadowlark told the people in the house, "He is just one coyote and he is now going to eat up all your food." Coyote came back in, but the grease-ball had turned into stone. The people said, "Hello," and told him to take one bite. Coyote said, "Perhaps my older brothers have been here? They have left me." They told him, "They passed by here. You are not too far behind." Coyote thought his bite should be big this time. He bit, and crack! "Oh, I have done something wrong." He knew at once that all his teeth were gone. Coyote went out and spat them out in his hand. They were all broken. He missed his teeth badly. Coyote walked until he saw a house. He went in and sat down. The woman who was there was alone in the house. She made some food for him and put it down before him. He said to himself, "Oh, I wish I had my teeth to eat with." He cut some meat and put it in his mouth. It hurt very badly. He cut two pieces, but it hurt too much and he put it down again. She said to him, "Now say something." But he answered, "mmmmm, I am not saying anything."

When evening came, someone knocked twice, opened the door in the rear, and came in. A man came in and brought two mountain sheep. The man said, "Oh, there sits my brother-in-law. Move over a bit, that is my place." There was another place to sit on the ground and Coyote sat down again. The door in the rear was opened again, and another man came in and threw down two mountain sheep. He said, "Oh, my brother-in-law sits there. Move over a bit, that is my place." There was still another place to sit and Coyote sat down.

The door opened again and another man came in carrying two mountain sheep. "Oh," the man said, "my brother-in-law sits there. Well, move over a bit, that is my place." Coyote dragged himself over to another place on the ground. He had already come close to the woman. The door opened, and a fourth man came in and threw down two mountain sheep. "Oh, there sits little Coyote." His older brothers said to him, "Be careful with what you say." The younger brother said to them, "It is my place he is sitting on. He is filling it with hair for me." His fellow-brothers said to him, "Stop bothering our brother-in-law with your talk." The youngest Coyote said, "Well, move over there." Coyote sat down beside the woman and so got a wife. Then they said to him, "Now tell us something." As Coyote was bashful because he had no teeth, he talked without opening his mouth. He said, "I don't like to talk." When they had cooked some food and given him some, he ate a little and quit. They said to him, "Now you must eat." But he answered, "No, it is my habit to eat little." They did not know what to think of him.

The next morning they went away one after another, but Coyote slept until daylight. As his wife watched him, he opened his mouth. "Oh, oh, but he has no teeth," she thought. Coyote's wife got up, and pulled some of the mountain-sheep's teeth. The woman took the mountain-sheep's teeth and put them all in Coyote's mouth, and so he had all his teeth again. Coyote was still asleep. She cooked some meat and then told Coyote to wake up. He got up and when he was awake, his food was put before him. Coyote said, "Oh, I wish I had my teeth." Then he took the knife and cut some meat. He put it in his mouth and chewed and chewed. "Oh," he thought, "it looks as if I have got my teeth back." He said to her, "I'll go out for a moment." He went out and touched them carefully. "Oh, I have my teeth again." Coyote went in again, sat down and ate. He ate very much. He had not eaten so much for a long time. The brothers came back and Coyote said, "Hahahaha." When she made some food he ate a great amount.

The next morning Coyote said, "I'll go hunting with you." They said, "No, we go across the lake and hunt." They said, "You'll come with us tomorrow." As soon as they had gone away, Coyote's wife tanned a skin. At dawn when she had finished it, they said to him, "Now come with us, Coyote." As the morning came, they walked and walked and went down to a big lake. Coyote said, "Where is a boat for us?" They said to him, "No, we will fly."

When Coyote had left his wife had given him the skin she had tanned. Then they came down to the water and he had asked them for a boat. They told him, "We'll fly." They said, "Well, put the skin down on the ground." They said to him, "You lie down on it there." Coyote was lifted up on it, and the others flew beside him. They flew, and just as they were over the middle of the lake, Coyote's travelling companions shouted, "Now he knows us! Drop him!" Coyote was happy, so happy that he shouted, "Woowoowoowoo!" The brothers said among themselves, "Oh, now he knows us," but they said to Coyote, "Shut up! We might drown." As a matter of fact, they dropped down towards the water, and they told Coyote not to yell. Coyote stopped shouting and they went up again. Finally, they hit the ground and began to walk.

They said to him, "You shall sit down here first. Don't shoot the small game." Then Coyote sat down and watched for the game. They had said, "Don't kill the small game." Then he felt something running all over him, so he took it, pinched it and threw it aside. A short while later, he took another one and threw it aside. Then they came back to him and said, "Oh, but we told you awhile ago not to kill the small ones." He looked at them standing behind him watching. Then he turned around and saw many small ones. He told them, "Well, that is because I think they are very nice. It's because where I come from, they kill all kinds of game, and I kill the small ones because they're going to use their shirts and because there are so many of them." One of the brothers was told, "Go and bring him something he can kill." The brother went away and after awhile he put two mountain-sheep down before him. Coyote got two mountain-sheep. Then they all crossed the lake again and came back to their home.

The next morning Coyote's wife said to him, "You shall not go with them. In just four days you may go with them, Coyote. When you know them well, then you'll fly with them." He stayed home one day and the next morning said, "I'll go with them," and although his wife told him not to go he said, "I'll go with them now."

Then she gave him the mountain-sheep skin and said, "Go with them." Then they walked a long time and went down to the lake.

The brothers asked Coyote, "Where is the thing you have brought with you?" He took it out from under his arm and spread it on the ground. Coyote lay down on it. Then they flew, and just as they were over the middle of the lake, Coyote shouted, "Uuuu." "Oh, drop him!" said one of them, "drop him, he knows us already." They dropped him. Coyote made somersault after somersault in the air and fell down into the water. His tail was sticking out of the water. The oldest brother turned around and grabbed Coyote's tail and flew up. It came off. But there was still a little tail-stump left, so he came back and grabbed that too and it came off. When the stump came off, he said to his brothers, "Let us run away." They went ashore.

In the house where Coyote lived, his arrow broke and fell down. The woman thought, "Now they have killed my husband." She got ready. She took out all her veins and tied them up in her hat saying, "Now you are through, my brothers." They ran. One of them said, "Now she is on her way here." They fled. The oldest of them said, "I'll stop here." He took a place under a tree. After a short while, he saw her coming. She said to her oldest brother, "You have to die. You harmed me through my husband." Then she shot him, went up to him and broke his neck. Then she walked on from there.

She pursued the rest of them in order to kill them. They ran on until another one got tired and said to his brothers, "Now, I'll stay here. Our older brother has already been killed. When you get tired, don't leave one another, but stand together in one place." Then the younger brothers walked away. From his place, the older brother saw their sister coming towards him. She said to him, "Why does he stand? You harmed me through my husband." Then she shot him, went up to him and broke his neck.

The two who were left went far off where they were told by the Meadowlark, "It is quite useless for you to shoot at her body. She'll get close up to you and throw off her hat. When she comes close to you, and when she throws off her hat, it's her hat you shoot at." Then they saw her coming and she said to them, "You have to die, why do you stand?" When she approached them and when she threw off her hat, they fell upon it and shot at her hat. She said, "Don't shoot at it and you shall live." They pierced the hat with arrows and she died.

The Little Mouse and the Beaver

By Isadore Tom, Lummi

This legend is of the Little Mouse and The Beaver. This little mouse lived on an island in the river all by herself. We all know that the beaver lives in water of the rivers and are known to make dams. They build their dams across the streams.

The little mouse was very attractive, and every day the beaver would pass, going down stream, and he'd notice this little mouse. She was alone. The beaver would go down and do whatever he had to do and then he would come swimming back up the river.

One day, Beaver thought to himself, "Well, I'm going to talk and try to get acquainted with this mouse." The mouse was lonely because she was the only one living on this island, no one else but her. Every day she sat on the river banks looking out at the river, unable to get to the mainland. The beaver came along one day as the little mouse was sitting there, watching.

The beaver began to show off. As he swam, he splashed the water to show how much he could enjoy himself in the rivers and the waters. Then he thought, "Well, now I'm going to talk to little mouse." So he did.

He talked to the little mouse for a little while. Then he told her, "Well, I'm leaving. I'm going down the river again." He went down and stayed there until late in the evening when he came back up the river again. He was building a dam across the river above this island. He had plans.

After he had this dam pretty well built, the water below the river started to go down. He came down and he talked to the little mouse again. They got to be quite good friends because she was lonely. She had no one to talk to and he was the only one that ever came by to stop to talk to her. She appreciated the friendship of the beaver.

On one particular day the beaver also said to her, "You know you're very attractive. You're very pretty." He said, "You're alone on this island, and here I'm out here in this water swimming and enjoying life. I live out here and I really enjoy the waters, my life. I would like to have you to live with me. You could walk up to the dam, and we could live together, and be together, and we would never be lonely."

The little mouse looked at the beaver and said, "I would never live with you." She said, "Your face is flat, you've got a big wide flat tail, and I wouldn't live with you. No!"

So, the beaver turned around and swam away from there. He went down the river again, splashing water to show that he was enjoying himself. Later he went up to finish the dam that he was building across the stream. After all the work that he put in, just building this dam, he felt that it was ready because there was a lot of water above this dam.

He went back down and told the little mouse, "If you're going to feel you're too good for me, I'm going to call for rain. I'm going to call for rain, and this rain is going to fall so hard, and be such a heavy rain that it is going to cause a great flood in this river. I'm going to punish you for what you said to me."

But the little mouse turned around and said, "Go ahead, go ahead. I'm all right where I'm at," not realizing that it meant trouble for her. The beaver said, "All right!" So he went, and as he left, he splashed water and began talking." (Mr. Tom speaks in Indian language here.)

He was calling for this rain now. The beaver was calling for more water. (Mr. Tom speaks in Indian language here.)

Shortly after that, there was a cloud burst; the rain fell. Well, the little mouse sat there and then went into her home. That evening it continued to rain. It rained and rained all night. The beaver had built his dam across the stream, and it was only able to stand so much pressure before the water would break the dam open. The water was rising so high, and the force became greater.

Finally, the beaver went up towards his dam and saw that it was about ready to break. He hurried back to this little island to where the mouse was watching. He was very upset, and as he splashed the water he was crying. He was crying because he knew that the little mouse that he liked so much was going to die. He liked her, he thought a lot of her. But, there was nothing he could do. She never agreed with him.

Soon the dam broke, and the water rushed. The beaver was splashing and jumping high in the waters. He thought, "After all, why should I feel bad. I should be rejoicing and having a great time. I'm showing this little mouse that she'll not live." So he did, and as the water rose, it rose over this island and it began to flood.

Little mouse climbed the highest tree that she could see on the island, trying to save her life. But the water continued to rise, and rise, and rise, until it was almost up to the top of the tree. Then she began to cry. She said, "Oh, beaver, oh, beaver. (Mr. Tom speaks in Indian language here.)

"Help me, pity me. I'm going to die." The beaver looked at her, and he said, "You were too proud, you were too good. Now you're going to die because of your pride. Your pride is the one that's going to take your life. Don't look at me, the water is coming."

And he splashed the water and swam away as the little mouse drowned. In this legend you can just figure out what the old people were telling us. Too much pride will cause death. This is the end of this story.

Old Lady North Wind and the Little Crabs

By Isadore Tom, Lummi

Now this is the story of the South Wind blowing and the little crabs that were suffering, that were starving, that had no more food, that were rescued by Old Lady North Wind.

As you walk on the beaches you will notice the small little crabs. When the tide goes out, you can roll one of the rocks over and find the little crabs under the rocks. This is the type of crab that we're talking about in this legend.

These little crabs are small and helpless and live close to the edge of the beach. In the winter months of the year the winds blow very hard; the South Wind is involved in this legend.

At times the South Wind would blow day and night, and the little crabs were very helpless. Only when the water is calm can they walk around to get their food and feed. When the tide would go out, they would get under their rocks and stay until the tide would come back up again and the rocks would be all under water so that they could come out to feed.

But this particular time, the South Wind was continually blowing, day and night. The little crabs had to stay under their rocks, their little homes, and wait for the winds to quit blowing and the water to be calm. Day after day the South Wind blew.

Finally one little crab said, "Well, I am going to find out why South Wind is so cruel and will not let our waters be calm."

The little crab came out from its home and climbed, looked, and walked until he saw a high rock. He climbed on this rock and he looked and looked towards South Wind, and he hollered in his language. (Mr. Tom speaks in Indian language here.)

The little crab called to South Wind, pleading with South Wind to calm down. "Let the waters be calm so we can come out and get food so we can feed. We are hungry." He then turned to the north, calling to the North Wind. (Mr. Tom speaks in Indian language here.)

He asked North Wind, pleaded to Old Lady North Wind, "Old Woman North Wind, help us now that we are starving. We are unable to get out and get food." He was crying, saying this in the Lummi language.

Old Lady North Wind heard the plea from the little crab. She came out and approached a big wave. She washed the little crab off this high rock, and it fell and it broke its legs. It was all crippled.

Old Lady North Wind said, "I will help you." So the North Wind said, "We have a long net; this long net will reach from here to Lummi Island. We'll set this net across this place that's off the hills."

They set this net across the bay to try to stop the South Wind. North Wind thought that the waves from the South Wind would get tangled in this long net, and then it would have to quit blowing.

Old Lady North Wind got together with the little crab because she pitied the little crab who was so helpless. She set this net across the path, across this place.

After the net was set, they sat on the beach and watched the waves, the washing, high waves. South Wind began to slow, the wind began to die down. Pretty soon the water got so level, so smooth, there wasn't any more wind out in the sea.

The little crabs came out from their homes after many days under the rocks. They were able to find food and eat. Old Lady North Wind was so glad that she was able to help these little crabs. This is the end of the legend.

Many, many times I sat and listened to this legend. We lived so close to this place, and when we got tired of the winds blowing, my mother used to sit down and tell this story, and the next day it would be real calm. This story tells some of the beliefs of our people regarding the weather and the prominent land marks of our area.

The Legend of the Fox

By Isadore Tom, Lummi

Legends were told years and years ago, by the elders of the tribe to teach the young people. We find in history that the legends were very important. When I was a small boy, my parents used to talk and tell me different legends, and the lessons learned from these stories were my only teaching.

This legend is "The Story of Spee-la-um, the Fox." The fox is a well known animal that tries to outsmart other animal families from way back and even on into today. Spee-la-um is very, very smart, and he tries to scheme around and show other animals that he is smarter than they are.

One day the fox was traveling along the mounains, I was told, coming from the Canadian mountains over towards Mt. Baker. Mt. Baker is a mountain that's not very far from the Puget Sound, in Whatcom County.

The old people told me that the fox was lonely, all alone. So, one day he decided to walk, to find other people that he might get acquainted with. And, as he walked along the mountain side, all by himself, he came to a great meadow. And he noticed that the meadow was very long and right above the meadow were steep rocks that are part of Mt. Baker.

And it is told, it was on the west side of Mt. Baker where Spee-la-um, the fox, was traveling. When he looked up, he saw the goat family. The goats were feeding on the upper end of the meadow, just below the high rock bluff. He looked at the goats and thought to himself, "Why should I be lonely when there is a family here that I would like to get acquainted with."

As he looked, he saw the Billy Goat, the daddy goat, way up above the family, standing right on the point of this high bluff, looking to protect his family, so no other animal would come and disturb them while they were feeding in their feeding ground.

The fox said, "Well, I'm going to go 'round the mountain and come back behind the Billy Goat, only to talk to him." So he did, and he walked and walked until he got up to the top of the mountain. Then he approached Billy Goat, who was standing there watching over his band.

Fox noticed the mother goat and the smaller goats. There was one, the little girl goat who was very pretty, and that is why old Spee-la-um, the fox, said, "Well, I want to get acquainted with this goat family." So he visited with Billy Goat, and he watched the family as they were feeding down below.

All at once, he asked Billy Goat, "Is that your daughter down there?" Billy Goat said, "Yes." Fox said, "You know I'd like to marry your daughter." Billy Goat looked at him, and he said, "The fox family is not good enough for the goat family. I wouldn't accept you."

Fox felt very bad. He walked away and went down the side of the mountain but didn't go very far when he decided, "Well, I'm going to approach Billy Goat tomorrow morning again. I'm not going to give up." He found a place to rest.

Later the goats went back up to the high rocky places where they lived. Goat families live way up in the mountains in the high rocky mountains where no other animal can walk. They know every part of the rocky mountains where they can walk and others can't. Their hoofs are so small that they can just walk right along and hardly ever fall, and this is why they were very hard to beat because of the way they live.

After Fox slept, he went back up to talk to the Billy Goat. Billy Goat said, "All right. There have been many animals who have asked to marry my daughter, and I feel that since the goat family is a very highly respected family, I must be careful about who is going to marry my daughter."

And Billy Goat said, "If you want to try, we'll find who is the greatest animal, since we claim to be the greatest animal." The fox looked, and he said, "Well, I'm smart, I'm strong, I know how to get around these mountains."

Then the Billy Goat said, "All right, tomorrow morning you come back up here, and we will give you a chance. You will race my daughter. This has been tried by different animals, and my daughter has never been beaten. This race will be from here at the edge of the meadow up to the top of this mountain. If you can catch my daughter before she gets up on the top of the mountain, you can marry her. I will permit you to marry her. But if you cannot, it proves you are just not fit for the goat family."

Well, the fox was so confident that he became glad, and he said, "I will come back tomorrow morning, and I will challenge you on that." So early the next morning, fox woke up, and looked up the mountain. It looked so simple. "Why, there's just no problem. I will have this little goat for my wife."

So later he walked up the meadow where the goat family was waiting for him. The little girl goat looked at him and said, "Well, I guess this is it. We're going to get in this race. I'm going to lead the way up to the mountain but if you can catch up to me before I get to the very top, then I will agree to marry you."

The fox said, "All right." So the race began. Billy Goat and his family were watching. The little girl started out with fox close behind. In the beginning, the fox was gaining and came closer to the little goat since the trail was not too hard. But as they got higher, the trail got narrower and rougher.

As they went on, and on, the fox's feet began to get sore because there's a difference between the feet of the fox and the feet of the goat. The fox have soft feet with claws, and the goat has hard hoofs made to walk and climb in sharp, rocky, narrow places.

Fox looked up, and the little goat was leaving him because his feet were getting very sore and tender on the sharp rocks, and his claws were hurting. He thought, "There is one more thing I can do; after all, the fox is very smart."

He knew that he was losing because little goat was leaving him behind. So he thought, "Well, if I can't marry her, there's still a way that I can have her to take care of me."

So he walked on, looking at the meadows. As he crossed the top of one meadow, he looked over and saw a very soft place below the trail. He thought, "Well, I'm going to deliberately fall off of this trail and roll down the very steep hill because it is all soft meadow ground below this trail."

So he did. He deliberately slipped, fell and rolled down the hill. He rolled a long way. When he stopped, he lay there pretending he was hurt very bad. The little goat turned around and saw that fox had fallen down the steep side hill and was lying at the bottom.

She thought, "Well, poor fox, he got hurt." She came back down, walked to where he was, and talked to him. She asked, "Are you hurt?" Fox said, "I'm badly hurt. I rolled down quite a way. I'm sure that I'll not be able to walk."

The goat turned around and said, "All right, my family and I will help you." They helped the fox, carried him away from the meadows and fixed a place for him to stay. The little goat said, "I will take care of you until you get well." So she did.

She took care of the fox, did everything for him, fed him. She took good care of him, hoping that he'd get healed so that he could go on in his journey. It seemed as though the healing of the fox was very, very slow, but remember he was not hurt; he was only pretending that he was hurt. This is the way of the fox; they have always been known to scheme around to outsmart other animals.

Well, one day the little goat told the fox, "I've taken care of you a long time now, and you still don't seem to improve." "Well," fox said, "I rolled a long ways. I'm really hurt."

One day little goat thought, "Well, I'm going to fool Mr. Fox. It will be my turn now. I'm going to test him out to find out if he's really hurt like he pretends to be." She went and told Mr. Fox, "I'm going to take a walk now. You just lie right here. I'm just tired, and I want to get out and walk around the mountains, but I will come back.

So, the little goat went out. She was gone quite awhile before she came back. All that time she was thinking, wondering how to find out whether he was really hurt or just pretending. She thought of something and came back. The fox was lying there, suffering, like he was really hurt.

She looked down, and he asked, "How far did you go?" She said, "Well, I crossed to the meadows, and on the way back I looked down to the lower part of the meadow, and I saw all the animals gathered together. They were having a great meeting over there. All the animal families of this mountain are gathered there. I noticed that the fox family was not represented there, and I wondered why."

Mr. Fox got excited, and he said, "My, if all the animals are gathered there, it must be important." He said, "I'm real crippled, but I will try to go. I think I'd better attend this meeting." She helped him get ready, and he started out, limping, just about walking.

She told him where the meeting was and stood there and watched him as he limped along, walking seemingly helpless. As soon as he was out of sight, he straightened up and looked around to see if the little goat was watching him.

After he left, she ran up to the highest place, a place where she could see everything. Fox straightened up, looked around and started to run to the meeting place, the place the little goat told him about.

After the little goat watched this, she said, "Well, I thought so, because I always have been told that the fox is a scheming animal. Well, he's gone now."

Some time later the fox met the little goat and said, "Why? I hurried and stopped at the meadow where you were, where the people were supposed to be gathered like you said they were. There was nobody there." Little goat turned around and said, "Mr. Fox, you have schemed around. You're known for this. You try to outsmart other animals. Now, I will not ever, ever marry you because of your ways of life. The goat family is very, very highly respected." This is the end of this story.

Legends were not only told for the story but for the lessons to be learned. The elders always followed up a legend by asking, "What lesson did you learn?"

In this legend, we were told not to be like fox, not to try to outsmart other people, never to scheme around, to hurt, deliberately do something only to try to be greater than other people. But be humble, be nice, and be kind. This is the follow-up lesson of this story that my parents told me.

Egg Hunting Becomes a Legend

By Helen Peterson, Makah

This story is about two boys who went after seagull eggs. They told their parents that they were going to Cape Flattery to look for seagull eggs. They went early in the morning. When they reached the cape, one of the boys said, "I am going to climb this big rock." "Oh no," the other boy told him. "You cannot climb up that rock." Nobody had ever climbed up that rock. "Well," he said, "I am going to go up there." And so he went up the Pillar Rock at Cape Flattery.

It is very steep and no one had ever been up there before. He climbed and he climbed up the rock by holding on to the little crevices. His friend was watching down below. He was very worried about him. The boy went up, up, and up. He climbed inch by inch. Finally he made it up to the top.

He called down to his friend and said, "There are lots and lots of seagull eggs up here." He filled his cedar bark bag. Then he said, "I am ready to come down." But it was much harder to come down, and he couldn't get ahold of the steps down. He tried and tried until he was too tired to try any longer. "I can't make it," he said.

His friend tied some string onto a seagull, but the seagull wouldn't fly up there at all. He tried to shoot a string up there to his friend with a bow and arrow, so he could pull a rope up, but he couldn't reach the top of the pillar with an arrow. He got so tired trying to get his friend down that he decided to go for help.

He went back to the village and told them what had happened. He said, "My friend is up there and he can't get down. He climbed up the Pillar Rock and now he can't get down." So they went to try to get him down. The bravest one tried to climb up there to get him and help him, but he could not make it. The boy on the rock called down, "I'm weak, I'm weak. I'm getting thirsty." Someone below said, "Why don't you pray for rain?" So the boy prayed hard and it did rain. Then he drank from the crevices in the rock and felt a little stronger. But no matter what the villagers did, they could not get him down. He died up there.

They say he warns people now when it is stormy. He will holler and make a loud noise, "Whoooooooo . . . Whoooooooo . . ." He will give a warning. When there is a storm coming, you will hear him.

Why the Crow Says "Caw-Caw"

By Helen Peterson, Makah

Mother Crow and her babies were very hungry. Mother Crow said, "I will take my basket and go to the beach and look for something to eat."

She put her basket on her back and went to the beach. As she walked along she sang, "I am looking for a seal to feed my babies." She saw a bullhead (worthless fish). She kicked it and said, "I don't want you."

After a long search she found and caught a seal. She put it into the basket on her back and started home, singing loudly, "I caught a seal, I caught a seal, I caught a seal."

On the way home she met a raven. (Cluk-shewed)

"Cousin," said the raven (In old legends the crow and the raven are related.), "You are singing a beautiful song, but your basket is about to fall off your back. Let me help you straighten it."

The raven pretended to straighten her basket but instead he took out the seal and put in a big rock.

The Mother Crow (Chaw-caw-do-oo) thanked him and went on home thinking what a charming cousin she had. When she got home and emptied the basket onto a platter, the rock broke the platter into many little pieces and all her babies began to cry.

"Don't cry. The old raven has my seal. I should have been wary of his flattery. Go to the raven and tell him you are hungry. He will give you something to eat."

The baby crows went to the raven's house. He was steaming the seal in a rock pit. It smelled very good. They said, "Mother Crow said you would give us something to eat."

The raven said, "Of course, dear cousins, but first we will have a party. I will teach you a new dance. Take these long poles and hold them towards the sky. Watch the top of them while you dance around the fire. Be sure to keep your eyes on the tiptop of the pole."

They danced and danced until they were so tired they could no longer hold up the poles. Surely the fish was cooked by now. They stopped dancing and looked around. The raven was gone. They looked into the rock pit. There was nothing left but bones.

They started home to tell their mother. They wanted to sing like she always did. They wanted to sing, "The seal is all gone and we didn't get any," but they were so hungry and tired they could only cry, "Caw-caw-caw."

Mother Crow had to teach them to talk all over again. Even today, unless a crow is taught to say words, he can only cry, "Caw-caw-caw."

The Famine

By Helen Peterson, Makah

A long long time ago there was a great famine in all the land. There was nothing to eat. The tide would not go out and it was stormy day after day. Soon there was nothing to eat in the baskets. Long ago they used to put up food for the winter. Now there was nothing left to eat. In one house there was one little piece of salmon roe, ach-pahb. The mother said, "Now I want you to all line up, the oldest one down to the youngest one." So, they lined up. She said to the oldest one, "You take a little bite." The oldest one took a small bite and handed it to the next one and he took a small bite, and onto the next one and to the next one, down to the youngest one. He ate all the rest. They looked at him sadly. They didn't scold him, but they looked at him as if to say, "Why did you do that? You took all that we had left to eat." He walked away and he felt very bad. He walked and walked and walked to a point. He stood there and began to pray to the Great Spirit. "Oh Great Spirit," he said, "forgive me for what I did. I ate all that we had left in our house and there is nothing left to eat. Now all my brothers and sisters and all my folks will die because there is nothing left to eat. Forgive me, Great Spirit."

While he was praying, fish began to come ashore. Every wave would bring hundreds and hundreds of fish ashore. The people of the village went down to the shore and filled their baskets up. This saved the people.

The Girl Who Lived at Lake Crescent

By Helen Peterson, Makah

I'll tell you a story about a girl who lived at Lake Crescent with her step-mother. She lived in a longhouse. Everybody in the house used to help with the work.

The women would get up before sunrise, but not this girl. She would lie by the fire and sleep and sleep and sleep. She wouldn't get up to wash her hands. Her dress was dirty, her hair was tangled and dirty.

Her step-mother was tired of this. She said, "Get up, get up." She grew tired of calling the girl to meals so she threw a piece of fish at her and she said, "Still asleep? Whik bakah, Whik bakah. Lazy bones!"

The girl was upset because all the other girls had pretty names. She walked to the lake and began to cry. She cried and cried and cried. The waterfalls around Lake Crescent are her tears.

She heard a voice say, "Why are you crying? What is the matter?" She opened her eyes and saw a flock of white swans.

She answered, "Nobody loves me. They say I don't know how to do anything. My step-mother calls me Whik bakah." "Why don't you come with us and we will show you all you need to know."

The leader told her to get on his back and close her eyes. She closed her eyes. She could feel herself going way up. The swans were singing a song, "Quo-why, quo-why, se-sin-yeh woe tum tum, tum . . ."

"Now we are here, you may open your eyes." She opened her eyes and saw that she was way on top of the Olympic Mountains. Then the leader said, "We will find you your own place to take a bath."

They gave her Indian perfume to rub on her arms and face and hair. When she was finished bathing, they said, "Now we will show you how to make a dress."

They showed her how to take cedar bark from a tree and how to weave it and make a dress trimmed with mallard feathers in pretty colors. "You should know how to weave a cedar bark hat, how to mash alderberries and rub the hat with the pulp to make it waterproof."

"Now, you should know how to make baskets," they said. They showed her how to make baskets of cedar bark and bear grass. She made big baskets for clothes and she made burden baskets made of spruce root to carry wood. She learned how to make rugs with cedar bark and cat tail. She learned what were good things to eat in the woods like salal berries, huckleberries, cranberries, and blueberries.

One day she looked down and saw an old lady. "Oh!" she said, "That is my grandmother. She has cut her hair. My grandmother thinks I am dead!"

The white swans said, "Now that you know all you need to know, you are ready to go home and you may take all the things you have made." She climbed on the leader's back and closed her eyes. The swans sang their song while they flew, "Quo'why quo-why, se'sin'yeh woe tum tum tum . . ."

When they came back to her home they said, "We are here now," and left her. She thanked them. Her grandmother didn't know her at first. When she did recognize her, she hugged her. Her grandmother gave a big party and gave her a good name. The girl gave each guest at the party a present of something she had made herself. She was happy.

The Makah Legends were supplied by Helen Peterson of Neah Bay. Mrs. Peterson's experience includes the use of legends in teaching about the indigenous culture of the Neah Bay area. The Neah Bay school system has a regular part of their program cultural classes that enable their students to learn about the rich history of the Makah people. As a result of this program Mrs. Peterson will be continuing the process of recording and transcribing legends for later use in a book on Makah Legends.

A Christmas Story Indian Legend

As told to Sylvia Gardee
by Celia Totus
Yakima Nation Review
January 1, 1975

I'm going to tell a story that my mother told me that was told by her mother. It's a story, a legend about the people that lived, that lived before us. They were animals, but they were people like us before.

This story is about a little boy and his grandmother. They lived in a village. There were a lot of people who lived in the village. One day, one night, there were three hunters who returned, and they rushed and said to the other people, "We saw something! Something happened! There's a star lit up in the sky. It just came all at once, it wasn't there before. A light, a bright star!"

They all rushed out and looked at it and said, "There's a man, a baby is being born, not here, it's born somewhere else. That's why the star was lit up to tell us that there's been a baby born. We'll have to worship to it, so we got to worship this tomorrow. So run around and tell all the other camps that they have to gather and bring things together and eat together the next day, and to worship."

So they ran around all over and notified all the others but this little boy and his grandmother lived at the very edge of the village. No one cared very much for them, no one let them know anything. The grandmother and the little boy knew nothing about the dinner. A little girl used to play with this little boy. This little boy was crippled, dirty, and they were very poor. The boy and the grandmother, they were dirty and stank. So the little girl came to play with the little boy again and said, "They're going to have a big dinner today and they're going to bring things together and give to one another." So the little girl said, "Would you like to come?" The little boy said, "No, I can't go. I have nothing to give. We have nothing." The little girl said, "Let's go and ask your grandmother."

So they ran into the house, it was a tulemat house. They boy asked the grandmother, "Can I go? Can I go to the dinner with the little girl?" And the grandmother said, "Well, what are you going to give? We have nothing. You want to go?" He said, "Yes, I'd like to go."

So the grandmother turned toward the tulemat wall and she got a tear out of her eye and she wrapped it in a little piece of buckskin, cloth or whatever it was and put it in a little bag and then give it to the boy. "Here take this. Take it to the elder person that's leading this. Give it to them and tell them this is what you are going to give. Let all the people eat it."

So the little boy got it and started going. They went to the lodge, long lodges like the longhouse. They entered. The people saw the little boy. They kind of shied away from him because he was dirty and stank. They didn't really want him around there. The little girl ran up and told the man that this little boy had a present, had something to give to all the people. So he went up and give it to him. He said, "Open it. This is for all the people. I brought it for all the people."

Soon the old lady entered, then all backed away because the old lady stank. She smelled awfully bad and she was ragged and dirty. The person that got the bag opened it. "Open the bag," she said. As soon as the bag was opened, there was salmon, the middle part of the salmon, cut, sliced thin. "The boy brought that for all of you to eat. Pass it around." So they started marching around. Each got a piece. There was a thin nice slice of salmon, just nice and fresh and real good, but everybody got pieces.

As soon as the bag was opened, the old lady turned into a nice young lady. She was dressed in buckskin, a nice looking young lady. At the same time, the boy turned. He was dressed clean, he was a nice handsome little boy. They passed the salmon around and the young lady said, "If that isn't enough I'll go for some more."

She went out and brought in the body part of the salmon and everybody marched around and got a piece of that. The little boy was picked up. They held him high over their head, at which they rejoiced and thanked the boy and the lady. She was no more an old lady. She was a young lady. They were brother and sister. The brother and sister — they were Salmon; they were real Salmon. Their father and mother had been caught by fishermen. They were orphans and they lived together. They were real Salmon, the brother and the sister. So they had enough Salmon to eat. The rest of them had all the Salmon they wanted.

The people really thought a lot of these two afterwards. They had a nice beautiful new tulemat house. They gave presents of roots to the little boy and his sister. Everyone thanked them and thought the world of them. They were known very well afterwards. The little boy and sister were Salmon. This is a Christmas story — it's like we have now. A Christmas story, the time when we all give one another presents. It's a Christmas legend story told to my mother, by her mother and then she told it to me.

Legend About Wormface

The chief's beautiful daughter thinks that she is better than everyone else. Her conceit almost gets her killed, but everything turns out all right after she learns that a good heart is more important than good looks.

There lived a chief in this part of the country, who had a beautiful daughter. She had long black hair and was a pleasure to look upon. One day the old women and also the girl's father told her that she was old enough to think about taking a husband. So all the eligible men began coming to the chief and asking for her hand. But this young lady was very conceited. She would not accept any of these young men. She would make fun of them, pointing out their defects. "Oh, that one looks funny, he has a large nose." The chief was very worried. He felt sad that she would not accept any of those who came to ask for her from their own part of the country.

One day, out of the woods came a stranger. This stranger was a very handsome man. He was dressed in beautiful clothes, his hair was long and beautifully braided, and he had very proper manners. They took him to the chief's teepee. They did that because a long time ago, it was the chief's responsibility to take care of strangers in their village.

When the chief's daughter saw this stranger, she was immediately attracted to him, and she began thinking that this was why she had been waiting. The stranger was also attracted to the girl. It was not long before the stranger was asking the chief for his daughter's hand in marriage. "I would like to take your daughter for my wife." The chief felt sad. This was his only daughter and she wanted to leave him to go to another part of the world to live with this stranger. Although she was spoiled and conceited, he still loved his daughter very much. Finally, he was forced to give his consent. "All right, if that's what she wants, I will give my consent for your marriage."

The chief gave a big feast. He invited all the creatures to announce that he was giving his daughter to this stranger from another part of the world. They celebrated and there was much rejoicing.

The stranger told the chief, "I must return to my own land. I come from way back east. I am going to take my wife with me to my land where I live." Then the chief became sad, but he realized that it was the duty of the wife to go with the husband. So the conceited daughter told her father, "I am leaving you, father. I am going with my husband."

They traveled three days. On the fourth day, just as it was breaking daylight, she awoke with a strange feeling. She turned to look at her husband, whom she thought was so good looking. To her dismay, she saw worms crawling out of his eyes, mouth, nose, and all over his head and face. He looked terrible! The girl was shocked beyond description. She could not take her eyes off this man whom she once thought was so handsome. When he woke up and found her staring at him, he said, "Why are you frightened? This is the real me. This is the way I really look. I turn myself into a handsome person when I hear there is a conceited girl someplace. I go there and take her for my wife. So why are you crying? You wanted a good looking man, and that's the way I looked when you took me for your husband." Then he told her about his mother who lived in a big lake in the east. "She is a people eater. She eats only conceited girls, just like you." Then he laughed at her and said, "You are so skinny. My mother will not want to eat anyone so skinny. I must feed you and fatten you up before I take you to her. You stay here and wait for me while I hunt for food. Don't go anyplace because you will get lost."

Then he left her at the camp. She fell face down on the bed and began to cry. She was so sorry that she got herself into this situation. She kept thinking, "Oh, how I wish I was back home with my father, among my own people. I made a big mistake." Then she began to cry again.

Somewhere she heard a distant sound, as if somebody was trying to call her. The sound was faint and weak. She sat up and looked all around, but she could not see anything or anybody. She got scared and thought perhaps Wormface was coming back. She sat very still and was staring off into space, when she happened to look down to the ground. She saw an army of ants running around near her feet. But she ignored them. Then she heard this sound again, somebody calling to her. Then she realized it was the ants calling her. She got down on her knees, closer to the ground and asked the ants what they wanted of her. They told her, "You don't think your husband is very good looking, do you? He looks terrible. We want you to give us your promise that you will no longer be conceited. Don't think that because you are the chief's daughter that you are better than other people. If you will promise this, we will help you."

The girl cried, "I promise I will never be like that again. I will never think I am better than other people." So the ants told her to fetch her bundle. They instructed her to make a pair of moccasins with a special heel. On that heel she was to sew a small piece of buckskin protruding from the back of the heel (just as the Indians make their moccasins today).

The conceited girl followed instructions just as the ants told her. She kept her project a secret from her husband. When he would return she would hide the moccasins in her bundle. But he kept feeding her to fatten her up for his mother. She ate everything he gave her so that she could work on her moccasins.

When they were nearing the place where his mother lived in the lake, the girl told her husband, "I want to rest. I am getting tired." He gave his consent. "You only have a few more days and my mother will eat you so go ahead and rest."

While they were resting, she put on her moccasins. He saw them on her feet and he laughed at her. "What funny looking moccasins." Then he told her, "Let us hurry on. My mother must be very hungry."

When they arrived at the edge of the lake where his mother lived, the girl looked at the huge dark lake. It looked very scary. Wormface called out to his mother. "Oh mother, I brought you another conceited girl for your dinner." The water in the lake boiled and churned, and this huge monster came out of the water. She was a terrible looking creature, with large red eyes, flaring nostrils, and very sharp teeth.

Wormface took the girl and made her stand at the edge of the lake. The girl was very frightened, but she made herself brave and kept thinking of her promise to the ants. She thought, "I am keeping my confidence that the Creator will hear my plea, that I will never be conceited again and he will save me with the help of the ants." Then she looked down on the ground and saw the ants climbing around her heels, riding on the little strip of buckskin behind her heels. They were riding on that little piece of buckskin.

The monster opened her mouth, calling to her son, "Throw that conceited girl into my mouth." Wormface grabbed her and tried to throw her into his mother's mouth, but he could not budge her. The ants were holding her down at the feet on the heel, and they were weighing her down by riding on that little strip of buckskin.

This happened five times. He tried to pick her up but he could not move her. After the fifth time, the monster told her son, "She is stronger than I am. Let her go. She is getting help from someplace. We should not harm her. Let her go free."

The girl was grateful. She returned to her home. But she was a changed girl. She had different thoughts. She was no longer a conceited girl. She changed her heart into a good heart.

When she arrived at her own land, she told her people about what happened. She told them that she nearly died. She said that she was taught a lesson. "It is a great sin to think bad things about people. Don't think you are better than other people."

The conceited girl married somebody from her own village and learned to live like other people. Her father was very happy. The Creator was happy too. So they had great feasting in their village, inviting all the creatures to come and hear what happened to this girl, and how she was changed from a conceited girl to a new person.

The man she married was not good looking, but he had a heart of gold. He was considerate and kind to his wife, and to all the people. He knew how to provide for her. He made her very happy and they lived happily until she had her own family. She passed on the lesson she had learned to her own children. They also passed this lesson to their own children.

Legend About Winaawayay (South Wind)

This is the story of how the North Wind almost took the Chawná'pamípa land, and how he was finally stopped by the South Wind, grandson of Tick and Louse. It explains how certain landmarks came to be. It also shows why one should always be physically and mentally prepared.

Once there lived a man and his wife. The man was Tick and his wife was Louse. They had five children and they lived in Chawnápamípa, the land of the Chawnápams near the Columbia River. (Today this is Hanford, in the Tri-Cities area.)

The climate at Chawnápam was wonderful. The weather was ideal, not too cold and not too hot. This family living there never experienced any problems and they never suffered any hardships. They were very happy.

One day Atyayáaya (North Wind) and his brothers came along. They were riding beautiful horses. They came up over the White Bluffs at Chawnápamípa, (there are white cliffs northeast of Hanford) and looked down on the beautiful valley — everything was there, food, good weather, everything they were looking for. There was plenty of fish, all different kinds of meat to eat, and all kinds of roots to eat all year round, and Atyayáaya wanted that place for himself.

Atyayáaya told his brothers, "Let us go down there and kill all those people and take their land. We will freeze them out. This is the kind of land we want to own, so we must kill them off." They all agreed. They had one sister named Tayatkíisya (the cold wind that makes icicles), who took her wrath out on everyone because she was crippled.

They brought their belongings on two horses; one was white and the other one, it is said, was an Appaloosa. They left these horses standing overlooking the Columbia River at the top of the White Bluffs in Chawnápamípa land. The horses were still standing there until a few years ago (20-30 years). One horse's head fell off, and finally they both toppled into the Columbia River and are now at the bottom of the river. They were perfectly formed with flying manes and tails out of rock salt, which is nearly like ice. It is thought they were also frozen solid.

The oldest brother of the Cold Wind family, Atyayáaya, was the first to descend into the valley, blowing cold and freezing everything. He froze the river so that the Tick family could not catch any fish, and he also froze the plants so that they could not get roots for food. (At one time in the Chawnápamípa land there were ticks in abundance. Also, there were lots of lice.)

Finally the eldest son of Tick, who happened to be warm wind, decided to do something about this intruder who was freezing everything. He asked Atyayáaya, "Why are you doing this to our happy home?" Cold Wind told him, "I want this valley and if you want to prevent me from taking it, then you have to fight me." Cold Wind taunted him, and they argued — blowing back and forth, hot and cold.

Each time Cold Wind would blow he would freeze everything, and Warm Wind would come back and thaw everything again. Finally Cold Wind lost his temper and challenged Warm Wind to a wrestling match to the death.

This was a big event to all the creatures, and they came from all over the land, east and west, north and south, to bet on the wrestling match. Many had great confidence in the Warm Wind, mainly because he was well-liked.

When they were ready to wrestle, Warm Wind blew warm and thawed the ground. Immediately, Cold Wind blew his cold breath over it and before Warm Wind could do anything, Cold Wind grabbed him and threw him to the ground and killed him. He killed the oldest son of Tick. He stepped all over him and crushed him to pieces and stomped him into the ground.

The next eldest son thought, "How long is this going to go on? They must not be allowed to do this to us." Then he challenged Atyayáaya. He was a little younger and stronger than his older brother, and he had lots of confidence in his ability to wrestle, and all his friends, did too. When he challenged the Cold Wind he was told to blow first, but he hesitated. Cold Wind kept on telling him five times until he was forced to blow first. He blew real hard and tore up all the icy ground and melted the ice and snow. Then Atyayáaya blew and froze everything again, covering everything with thick ice. He grabbed Warm Wind and threw him to the ground because the ground was too slippery for Warm Wind to brace his feet. He was overcome and thrown to the ground, killed and stomped to pieces into the ground.

It was after the second brother was killed that the youngest son of Tick decided he should go west of the mountains to the Northwest Coast. He went there to tell the creatures about their trouble with the North Wind people. He thought he might get some help from somebody there. When he arrived, all the creatures from the coast gathered together and held a council to listen to his story.

While he was there, he found a beautiful maiden and married her. He knew that they were powerful people from the ocean. The young maiden had a grandmother named Pityachíishya (Ocean Woman) and they lived in the bottom of the ocean. They knew many strange things. Before long he found his wife was to have a child. He had to return to his home, and he left his family (child-to-be) and wife, telling her he would return after he defeated the Cold Wind brothers.

When he returned to his home, he found the rest of his brothers had also been killed and stomped into the ground. He learned that the strategy the Cold Wind brother was using was to make Warm Wind brothers blow first, then he would freeze the ground and throw them and defeat them. Spilyáy wanted to change these rules but Cold Wind refused. He said, "This rule was set up from the start, and when the Warm Wind brothers throw me, they can change the rules to whatever they want." Spilyáy was losing everything betting on Warm Wind. When his wise sisters would caution him, he would tell them, "I want to double my bet and get everything back." (This is what happens when people gamble and lose. They think if they double their bet they will get it all back. It has been that way ever since.)

It was time for the youngest son of Tick to challenge the Cold Wind. Before he went out to meet Atyayáaya, he sent messengers to his wife and her grandparents, giving them some instructions. He told them, "I do not expect to win. If we have a son, this boy must prepare to defend his land." He told them, "All these things must be observed in preparation for this battle with the Cold Winds."

He told his mother, the Louse, "Here are two feathers; one is a black-tip eagle feather which will represent a boy, and the other feather is a soft down feather called Púkla (that grows next to the body of the eagle) which will represent a girl." He told his father, "If this black-tipped feather falls to the ground my child will be a boy. But if this downy feather falls to the ground it will be a girl."

His parents were nearly frozen stiff by this time, and he tried to make them as comfortable as possible before he left them. He filled in the cracks in their house, and fixed their doorway so that the cold air would not blow inside the house. It was thought the house was made of stone or rocks where the old man Tick and his wife lived.

They still had their wealth put away inside this house because the Cold Wind people were not able to get inside. They had worked hard for years to gather all sorts of food. Tick would suck blood out of other creatures and store it, as would his wife, Louse. While she was feasting on something, she would store some for the future. This was what they had left in the house, and it was their only means for survival. Young Warm Wind saw this and he was confident they would last long after he was gone until his son would come to avenge him if he should be defeated.

Warm Wind prepared himself for battle very carefully and with much ceremony. At first he tried to persuade Atyayáaya to blow first, but this request was met with a big flat, "No." He told Atyayáaya, "I'm feeling weak," which gave the Cold Wind some confidence. Warm Wind blew softly, barely melting the snow. This gave Atyayáaya more self confidence. He said to himself, "This is going to be easy. This boy is very weak." Finally the battle became a little stronger and stronger. They blew hot and cold, back and forth (like it does in the spring when our fruit orchards have a hard time and some of our fruit trees freeze) until things become more fierce and Cold Wind finally overcame Warm Wind and threw him down. This time he did not stomp Warm Wind into the ground as he did his brothers, because he really believed young Warm Wind was too weak to fight. Instead he threw him into the canyons in high places where he still blows today warm and cold down the canyons, and he is called Wítxupt by the people. So the fifth son of Tick was defeated. The Cold Wind people were very happy. They were sure they would soon own the beautiful valley after the old couple died from starvation and cold.

When Atyayáaya defeated the youngest (Warm Wind) son of Tick and Louse, he moved down into Chawnápam land to await the death of the old people. (People lived there all along the Columbia River clear down through Snake River into Idaho. They lived where there was abundant food and salmon and game.)

One day the black-tipped feather fell down. Louse grabbed the feather and coddled it saying, "Oh my beloved grandson, we are so pitiful. Tayatkíisya (Cold Wind sister, icicle maker) is treating us badly. She makes up wipe her bottom with our heads, and if we don't do it she threatens to tell her brothers to kill us. Our heads are all stiff and sore from wiping her. That's how we are—pitiful!" She continued, "We are so glad you are a boy. You must hurry and come help us." Then they both stroked the feather just like it was a person.

In the meantime they had been making small bundles of rye grass, thorn bushes, thistle, and wild rose bushes, anything that would scratch, just as they had been told by their youngest son. Even though they were weak and sick they still gathered a few at a time and tied them into five bundles.

The Cold Wind brothers were becoming more anxious and they kept sending their sister to the old couple's home to find out if they were still alive. She would swoop down on the house, fling open the door, and stick her bottom in the doorway expecting them to wipe it with their heads. This would show whether they were still alive or not. Then she would run home to tell her brothers that they were still alive. When the old folks found out they had a grandson, they did not mind wiping her bottom anymore.

The reason Tayatkíisya enjoyed humiliating them was because she was crippled and was shunned by other creatures. She enjoyed doing mean things to people because it made her feel important. (That is the way it is today, when people who feel bad about themselves enjoy humiliating other people just to make themselves feel important.) You can still feel Tayatkíisya in the winter time when she comes blowing around your house making icicles over your doorway and around the roof of your house. People used to say, "Never leave a receptacle outside with food or water in it or Tayatkíisya will sit on it and crush it." That's what happens when you leave a bucket of water outdoors during freezing weather; it burst open when it freezes and sometimes it will flatten out.

In the meantime when baby Winnaawayáy (South Wind) was born over on the Northwest Coast, he was immediately dipped in ice cold water to make him strong. His mother died at childbirth, so he lived with his maternal grandparents who were sea creatures. They lived in the bottom of the ocean.

When Winaawayáy began to mature enough to understand things, his grandfather called him to his side and told him,, "The bird messengers have told me that your uncles have all been killed by Atyayáaya (North Wind), and your father was also killed. They say that your grandparents are pitiful, and they are not expected to live much longer. It is time to challenge Atyayáaya. You must prepare carefully because the Cold Wind brothers are very crafty."

Winaawayáy began to train. He began by blowing straight up out of the bottom of the ocean into what is known as a sea gale today. Then he belew inland, which is now called a tornado, blowing over trees and tearing them up by the roots. Each day he grew stronger, making huge tidal waves and pushing hillsides over and taking tops off mountains. His grandfather was watching all this time, instructing him carefully. He trained like this for many years until he was so powerful it was frightful! Soon his grandfather told him, "You are ready." He told him, "There were several things that you must observe on this mission. Your grandmother will go with you."

His grandmother told him, "Grandson, it is time to make our medicine. We must gather the most ferocious monsters of the sea — killer whale, shark, electric eel, the walrus — kill them, and melt their fat down into grease." Winaawayáy did as he was told, because by now he was so powerful that he could kill anything. They put the grease into five containers and stored them. Then she said to her grandson, "We are ready."

Grandfather called Winaawayáy before him and told him that he must exercise all the way over east of the mountains while his grandmother followed carrying the grease. His grandfather instructed him five times, and then he was ready. He went ahead of his grandmother tearing up trees, blowing over mountain tops, tearing chunks out of rock boulders, and smashing the Cascades, which were long smooth mountains at that time. He came along and tore off the top of Mt. Rainier, tore a chunk here and there from Mt. Adams, gouged out the earth along the way, made deep lakes in the mountains, and carved deep canyons everywhere.

When he reached what is now called Bickleton Ridge, he looked down towards White Bluffs (Hanford) and saw the land all frozen. He saw how pitiful his paternal grandparents were, the father and mother of his beloved father. He thought about his uncles and father, and how pitiful his grandparents were, and he lay down on the ground and wept. There is an artesian spring there today called Pánatk-pt (Indian Spring), which represents the tears that he wept. This spring never ceases to flow.

He saw his grandparents, stiff and still, but he did not know if they were alive. Then he went down there, and blew softly around the home of Tick and his wife, Louse. The icicles began to fall all around making musical sounds like the wind chimes. The old lady heard this sound and she knew immediately that her grandson had arrived. She nudged the old man Tick and said, "Our grandson has arrived." Then she said, "Aana, chúx ála (Oh my beloved grandson) we are so glad you have arrived at last. We are just pitiful. Tayatkíisya is treating us badly. We have to wipe her bottom everytime she comes, or she will tell her brothers to kill us." Their heads were all stiff and sore from wiping Tayatkíisya. Then she told him of their hardships and how Winaawayáy's father was killed by the Cold Wind.

Winaawayáy blew softly around the house on the outside, melting the snow and ice. Then he went inside the house, "Shux!," melting the snow, and the icicles fell down, "Sháy . . . !," making musical sounds. Then he blew warm air all around the house making it warm and comfortable for his grandparents. He asked them if they had prepared the five bundles of rye grass and thorns, as they were instructed. They showed him where they had hidden them.

They heard Tayatkíisya coming and he hid. She came to the door, flung it open, and peered inside to see if the old people were still alive. She pushed her bottom in the doorway to have it wiped. Winaawayáy signaled his grandmother to wipe her with one of the bundles. She wiped her with a bundle of thistles, and Tayatkíisya cried, "Ana, na, na, na. They hurt me!" She then ran home to tell her brothers.

When she told them what happened, they only luaghed at her. They thought their sister was getting tired of running errands and was making up stories. She tried to tell them about the warmth around the home of Tick and Louse, but they ignored her. They knew that all of Tick's sons were dead, so what was causing this to happen?

The next day Tayatkíisya was sent on her errand, but this time, she did not want to go. She found it warmer than the day before, so she cautiously peered inside the door and found they were still there. She shoved her bottom inside the door to be wiped, and the old lady Louse took a bundle to thorns and wiped her with it. She hollered, "Ana, na, na, na. That hurt more than ever," and she ran home to tell her brothers.

The next day this happened again. Finally one of the brothers went down to check on her story. But Winaawayáy had powers inherited from his ocean creature people, and he wished everything to be as they were before. The Cold Wind brother saw only frozen ground and the old people all covered with ice and frost. He returned to his home and reported that everything was the same; there was no warm wind or anything like their sister had been telling them.

The next day they sent her again. She was very, very reluctant to go. She was afraid of her brothers, but she decided this would be the last time. She swooped down on the home of Tick and Louse, finding it warmer than ever. She flung open the door and peered inside. They were the same as before, but it was warmer inside. She turned around and pushed her bottom inside the doorway, and this time the old lady wiped her with a thornier bundle, scratching her all the way down to her thighs. Tayatkíisya cried out, "Ohla, lala, lala, lala! That hurt more than ever. I am not returning anymore!" She ran home again to tell her brothers. When they saw the scratches they believed her. So they came down to investigate it. Again, they found everything as it was before, but then they suspected that something was wrong.

The next time they put a thick, hard covering of ice over Tayatkíisya's bottom (that's when panties and pants were first made). They told her that the covering would protect her from the sharp thing that was hurting her. So she went again. By this time she was so sore she could hardly walk. She went down there and peered inside the door. It was warm and cozy inside. She turned around slowly and put her bottom through the doorway to be wiped. This time Winaawayáy grabbed the last and thorniest bundle. He wiped her with all his strength tearing her all up, and knocking the thick ice off. Tayatkíisya cried out, "Ana, na, na, na, na! That hurts more than ever," and she ran away, stumbling and falling. Winaawayáy chased her, wiping her with all his strength, until Tayatkíisya fell down writhing with pain. She died from the pain without revealing the identity of Winaawayáy.

When the Cold Wind brothers discovered their sister was killed, they were very angry. An informant told Atyayáaya that Winaawayáy killed Tayatkíisya. The oldest Cold Wind brother challenged Winaawayáy saying, "Allright, you think you are so powerful just because you killed my little sister, then you must defeat me!" Winaawayáy told him, "I am only a little boy; how do you expect me to defeat a powerful man like you?" But Atyayáaya was determined to avenge his sister. He called him five times until Winaawayáy was forced to accept. Atyayáaya was suspicious of the Warm Wind. He looked him over, but he couldn't figure out what he was, this strange-looking creature. He decided to use caution in dealing with him.

Winaawayáy prepared for the battle by painting the skies fiery red with his grandfather's (Tick's) paint. Because he was part tick he was able to use this paint. You will find red earth that looks like Indian paint in the land of the Chawnápam. When Atyayáaya saw this, he was afraid, but Winaawayáy assured him that he was a stranger only passing through, that he only stopped to visit. Atyayáaya tried to find out the identity of this stranger. None of the creatures would tell him. Winaawayáy had to delay until his maternal grandmother, the Sea Creature, arrived with the medicine, the five containers of sea-creature grease. Finally Sea Creature arrived with the five containers of medicine and everybody began to wager. The two old women got together on what they were to do.

Atyayáaya was still suspicious of Winaawayáy, so he decided to change his tactics. "I will give you a chance. I have this rule giving you the first chance to blow, but I will blow first this time."

Spilyáy (Coyote), sensing a scheme, immediately objected. "You are changing your own rules. You said before that this rule would not change until you were defeated!" Crafty Spilyáy did not want to spoil his chances of doubling his winnings because his five sisters had already counseled him. "Besides," Coyote said, "I have been a witness to your rules all this time while you were fighting the Warm Wind brothers. You cannot change it now!" Winaawayáy taunted him too, "It was your sister that was killed. Why do you want to give me this chance? Besides, I am only a small boy. You should not have any trouble throwing me and killing me!" He pretended to lose his patience and said, "I don't know what you have to fear. I am only a poor, weak person. What could I put on the ground that would be more superior than yours? We are only wasting time. Let us go ahead with it so you can kill me sooner."

Atyayáaya would look at Winaawayáy and think, "He is a strange-looking creature indeed. He is so ragged, puny, and his body looks so grey." With his supernatural powers, Winaawayáy was able to hypnotize North Wind into seeing him like that. Atyayáaya changed his mind, "Why should I fear this creature?"

Atyayáaya was elegant in his raiment with his hair all stiffened over his forehead and his face all painted up. He looked over the red sky that Winaawayáy had painted, and he likewise painted the skies with northern lights, trying to outdo Winaawayáy's red sky.

Observing all this, Atyayáaya decided he had nothing to fear, so he consented to the original rule. He thought, "This is going to be easy. What can this puny looking creature do to me? I will make short work of him," and he blew with all his might. "Whoooooo!," freezing everything on the ground.

Then the young Winaawayáy grew taller and taller, bigger and bigger, until he towered over Atyayáaya. The sky turned fiery red. Winaawayáy made a huge arch with towers of rainbows at each mountain peak. That's how he dressed himself. then he told Atyayáaya, "I don't want to soil your ground. I will go up a short way before I lay my ground."

The Cold Wind brothers thought he was trying to run away, and they laughed at him, saying, "Oh, you just want to run away! We will follow you no matter how far you go." Then Winaawayáy released a powerful gust of wind, gouging out a huge hole in the ground, there at Lilíik which is now a valley at Chawnápam. At the same time the grandmother lifted up one container of the sea creature grease and poured it over the ice that Atyayáaya had put down. Cold Wind tried desperately to freeze the grease, but it would not freeze, and Winaawayáy stepped on it, stood fast and threw Atayáaya down. Warm Wind said, "I will not kill you and stomp you to the ground like you did my uncles and my father." Instead, he cut him into five little pieces and threw him into the canyons and gullies.

Spilyáy, the referee and judge, decreed Atyayáaya will blow only a few days at a certain time. He will no longer kill things. Spilyáy was generous because he had won back his losses. He said, "There is a different kind of human to be created soon. They are coming closer. The People will be living all over this land. When you blow in season, they will say, 'Oh, it's Atyasha' (Oh, it is blowing cold wind)."

It was the same with the next eldest brother of the Cold Winds. Winaawayáy defeated him and threw him into the canyons and gullies, and the same declaration was made by Spilyáy. Then the third and the fourth were thrown. The youngest Cold Wind brother was alarmed and he did not wish to die, so he asked for mercy. He said, "Take pity on me. I want to live!" Coyote wanted to win some more, so he taunted the young Atyayáaya. "It can't be true! You, Atyayáaya are supposed to be fierce and strong. You have killed many people. You froze everything, all the food and Waykáanash (salmon). You left nothing. Why are you pleading for mercy? This is disgraceful!"

Atyayáaya ignored Spilyáy and still persisted. "Take pity on me, I will never bother you again. I will never challenge you to a fight. My powers also have some benefit. I can blow for a short while, and I will make things grow. My medicine will water the food, provide paths for the Waykáanash, and survival for animals." Spilyáy was becoming desperate, and he told Atyayáaya, "Go home and get ready to fight. I want to win some more." But Atyayáaya refused.

Finally Atyayáaya knelt down humbly in front of Winaawayáy and asked him five more times. At last Winaawayáy decided to let him go free. Although the revengeful grandparents urged him to kill Atyayáaya, Winaawayáy was merciful. (It is not right to take revenge.)

Spilyáy further decreed, "If Atyayáaya blows more than three days (if he should blow five times), then the People who are coming will take hot ashes and fling it against the wind saying, 'Páaxamuni!' (five times more), and the wind will die down." This is practiced today by some people. So that is how it is today.

Now the white people have discovered our secret. At the land of the Chawnápamípa, where Louse and Tick lived, there was all kinds of food stored there. Now the white people have discovered some of these things and are making a living from it. They discovered uranium, which is made into medicine and ammunition. This is the animal grease that the grandmother poured on the ground and the ice that Atyayáaya laid down is still there. You can see a layer of white substance, a layer of crystal substance, a layer of red earth, and a layer of powdery substance. The powdery substance is made up of the Sea Creature medicine used to defeat Cold Wind.

When young Winaawayáy left Chawnápamípa land, he said he would return whenever there is trouble for the People. Today we experience many bad things. Our water is becoming so polluted that our Waykáanash and small fish are dying. The mountains do not provide enough moisture to give us water for our plants and animals, and our huckleberry bushes are drying up. Everyday we hear about the tornadoes blowing and tearing down homes leaving people homeless. The sea gales toss ships around on the ocean. Perhaps Winaawayáy knows about how we are abusing our environment, and he is going to return to do something about it.

After everything was finished at Chawnápamípa land, old lady Pityachiishya was returning to her home at the bottom of the ocean, when she lay down to rest at Toppenish Ridge (she is still there). There is a trail they call Zig Zag Trail going up there. The Indians call it Eel Trail because it reminds us of an eel swimming the water — all twisty — back and forth. If you want to make a wish, give the old lady a gift and make a wish. She will grant it for you. It is now called the Wishing Rock.

The Hassaloyiima (The Star People)

Adapted from filmstrip narration
by Larry George, Yakima

When I was young, my mother told us many legends of our people. When it was cold, she told us these legends of people who lived a long time ago that weren't really people but were not animals but kind of in between. We would go to bed. She would tell us the stories. She would say, "Eee sha me." It would be "Yes me. Tell me 'yes' so I know you're awake." "Eee, eee, eee." She told us of the Hassaloyiima. It was told to her by her mother, and it was told to her by her mother. And now I'll tell you.

Once upon a time a long time ago when this land was young, and there were very few people, there lived five sisters—five. At this same time, there lived a hunter. One day the hunter paid a visit on the five sisters. While there, he asked the oldest sister to marry him. The girl, she thought for a moment, and then answered . . . "yes" . . . so they were married.

Every day the hunter would hunt away from his wigwam. But in the part of the land that they lived, there were few deer. He would see tracks of the deer, but never the deer. These tracks that he would see always led away to the mountain. He would return home after a long day's hunt. "I see tracks," he would tell his wife, "only tracks. These tracks they all seem to lead away to the mountains." "Oh husband," she would answer, "whatever you do, promise me . . . promise me, that you will never follow those tracks. Don't ever go to the mountains." "Eee sha me. Tell me yes so I know you're awake. Eee."

Another day he was out hunting, when he ran across more tracks than he had ever seen. These tracks all again led away to the mountains. "She tells me, she tells me not to go there. She says, 'promise me that you will never go there.' She asks this of me, but she never tells me what it is that is there. I'm going to go!" And so he goes. When he reaches the mountains, sure enough, he sees more deer there than he had ever seen in all his life. He starts shooting these deer. He shoots them until he is completely out of arrows. He stood there looking at all the deer that he had slain. "I'll never be able to get all these deer home before nightfall." He piled all his deer in a huge pile and started a fire.

From the lodge the hunter's wife watched the setting sun. "He hasn't returned. He should have been back by now. Oh, he has gone to the mountains. I told him not to go, I begged him not to go. Now I might never see him again. "Eee sha me!"

From the fireside the hunter stirred his fire. Then out of the dark forest, he heard a sound . . . a sound he had never heard before. In his heart he grew afraid. He climbed up the top of a tall pine tree. From the top of this pine, he looked out over the mountains. And over these mountains he could see strange little Indians coming. These Indians had huge stomachs, they were short . . . ugly. They had mean eyes and sharp teeth. These strange, mean looking Indians were coming to him.

The hunter climbed back down the tree. He packed as many of his deer into this tree as he could. He sat there in this tree with these deer. He sat there and watched these strange little Indians as they came and danced around his campfire.

These strange, mean looking Indians started eating the deer that was left on the ground. They ate the deer. Then they started sniffing around until they looked up and saw the hunter in the tree, then they wanted to eat him. He started cutting pieces from the deer that he had in the tree. But that deer didn't last long. Soon there wasn't anything to throw down. These people were still hungry, they still wanted to eat him.

These strange Indians started climbing on each other's shoulders, higher and higher. They would almost reach him when he would shake the tree and they would all fall back down to the ground. Again they would climb, and again he would shake the tree, and again they would fall back down to the ground. All night long they kept the hunter busy this way. All night long, time and time again they would go falling down. "Eee sha me!"

The sun came up. With the sun, the hunter found that he was still alive. And with the sun, he could now see these people. "Ohhh, so that's what these people are. They're Hassaloyiima." "This isn't good. This isn't good that people should be afraid to come to the mountains." He climbed back down the tree. "I can hear the Indians coming over the next range. I can hear their laughter. One of these days this land is going to be filled with people. It won't be good that you people should eat other people. This just is not good."

"So I'm going to break you people up, and cast you into the sky where you will remain forever." He picked up a big stick and started to break all these people up. He broke them all up and cast them into the sky.

"When the people finally reach this land they won't have to fear the Hassaloyiima. When the sun goes down, and it is dark, they will look up at night and see you there only as stars."

The legend of **THE HASSALOYIIMA**, *(The Star People) was contributed by Larry George of the Yakima Indian Nation. Mr. George has had extensive experience in developing multi-ethnic curriculum for public schools. He has worked for the Yakima School District, Central Washington State College, and at the Granger School District he was asked by the Department of Health Education and Welfare to do seven filmstrips in the Yakima Indian Language on Yakima Indian legends. Larry also worked on the Five and Three Tribes Projects which resulted in publication of over fifty books and 30 filmstrips on the subject of Indian culture.*

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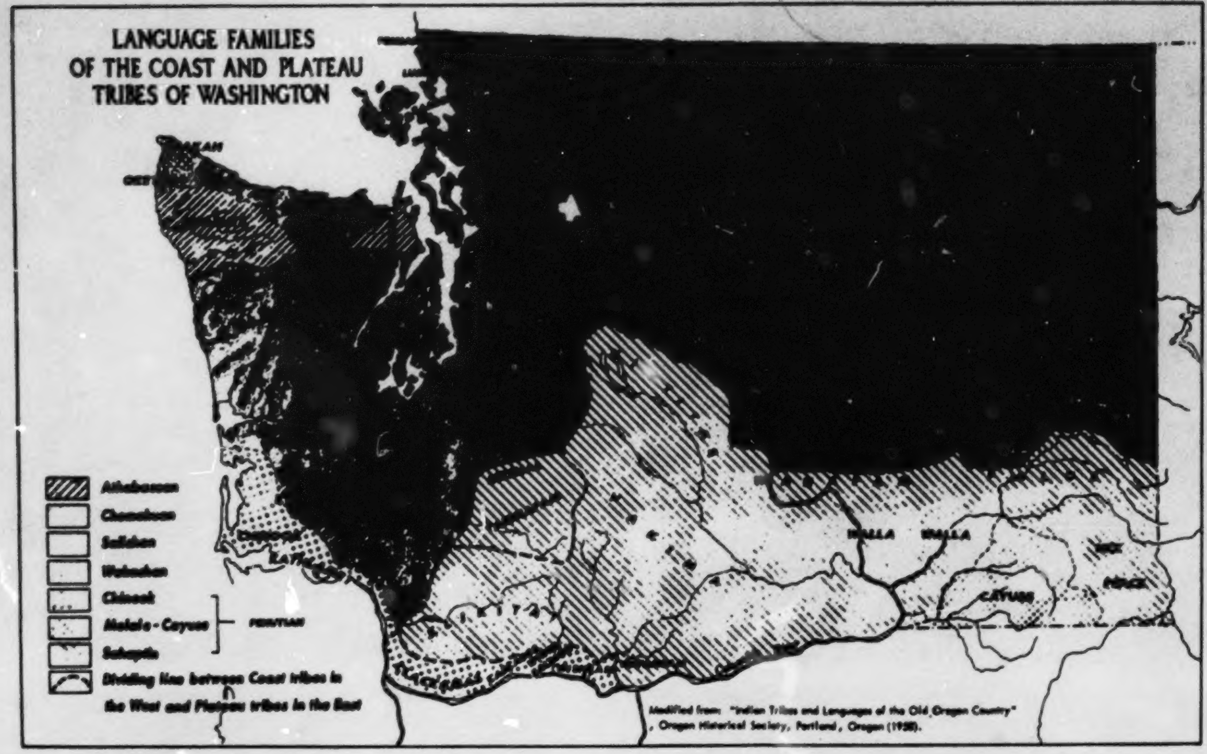
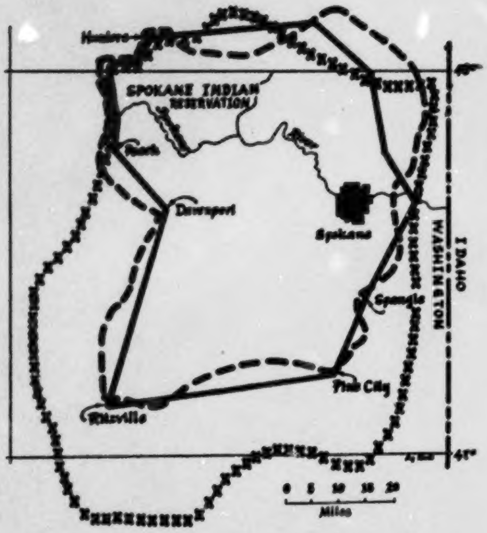
Maps


LANGUAGE FAMILIES OF THE COAST AND PLATEAU TRIBES OF WASHINGTON
MAKAH
Athabascan
Chemakuan
Salishan
Wakashan
Chinook
Molala-Cayuse
Sahaptin
PENUTIAN
Dividing line between Coast tribes in the West and Plateau tribes in the East
WALLA WALLA
CAYUSE
NEZ PERCE

Modified from: "Indian Tribes and Languages of the Old Oregon Country", Oregon Historical Society, Portland, Oregon (1950).

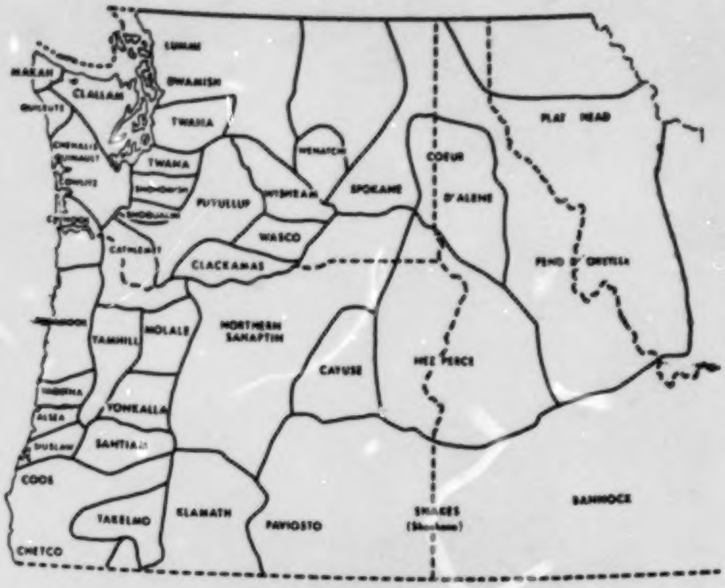

Hunters
SPOKANE INDIAN RESERVATION
Davenport
Spokane
Spangle
Pine City
Ritzville
IDAHO
WASHINGTON
49°
47°
0 5 10 15 20
Miles

Spokane Tribal Claims

Solid line: Original Indian title Spokane Tribe (Finding 31, 9 Indian Claims Commission, 236, 252).

Broken line: "Spokane Area of Exclusive Use and Occupancy," map of Stuart Chalfant (1955). Defendant's Exhibit No. 71.

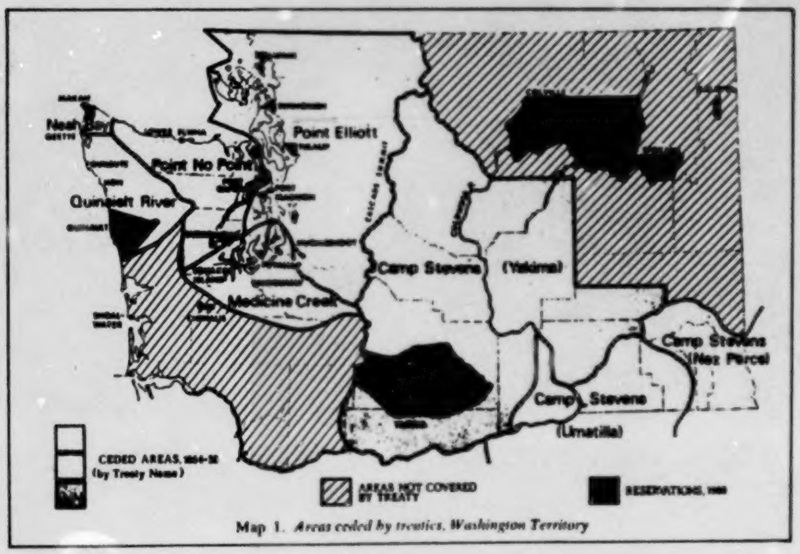
"X"-marked line: Territory of the Spokane Indian tribe according to Dr. Verne F. Ray, "Map of Aboriginal Habitat and Permanent Village Location" (1955), Petitioner's Exhibit No. 160.


SUMAS
MAKAH
CLALLAM
DWAMISH
QUILEUTE
TWANA
CHEHALIS
QUINAULT
COWLITZ
PUYALLUP
WENATCHI
SPOKANE
COEUR D'ALENE
FLAT HEAD
WISHRAM
WASCO
CATHLAMET
CLACKAMAS
PEND D'OREILLE
TILLAMOOK
YAMHILL
MOLALE
NORTHERN SAHAPTIN
CAYUSE
NEZ PERCE
ALSEA
YONKALLA
SIUSLAW
SANTIAM
COOS
TAKELMO
KLAMATH
PAVIOSTO
SNAKES (Shoshone)
BANNOCK
CHETCO

PRINCIPAL INDIAN TRIBES

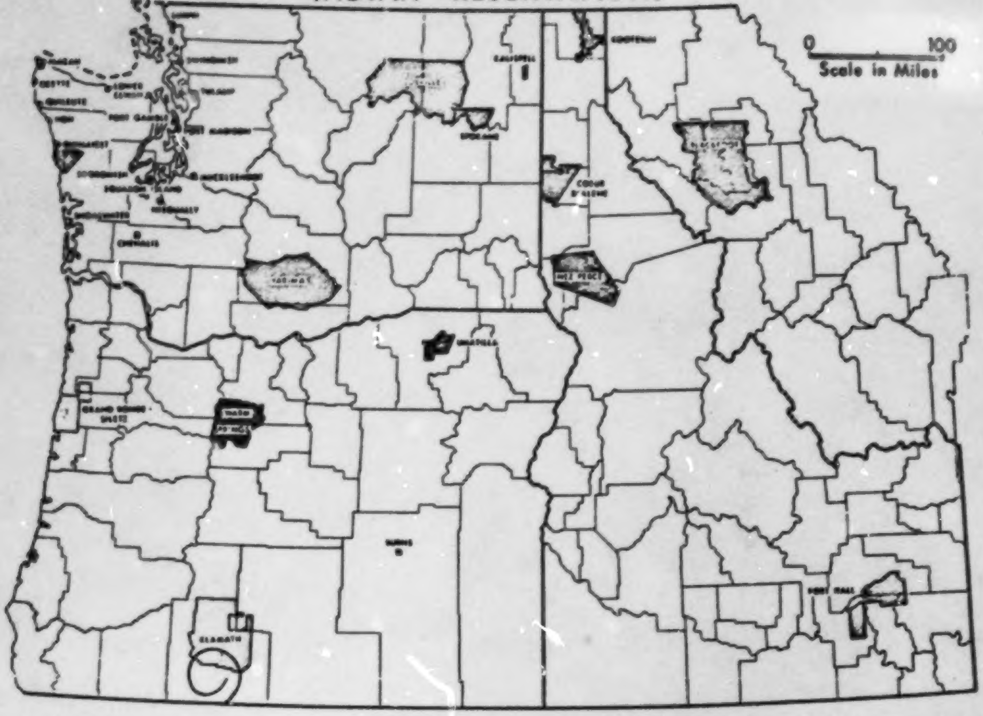
0 200
Scale in Miles

After map by E.W. Voegelin in The Great Northwest, O.O. Winther.


MAKAH
Neah Bay
Point Elliott
Point No Point
Quinault River
Camp Stevens
(Yakima)
Medicine Creek
Camp Stevens
(Nez Perce)
Camp Stevens
(Umatilla)
CEDED AREAS, 1854-56 (by Treaty Name)
AREAS NOT COVERED BY TREATY
RESERVATIONS, 1900

Map 1. *Areas ceded by treaties, Washington Territory*

INDIAN RESERVATIONS

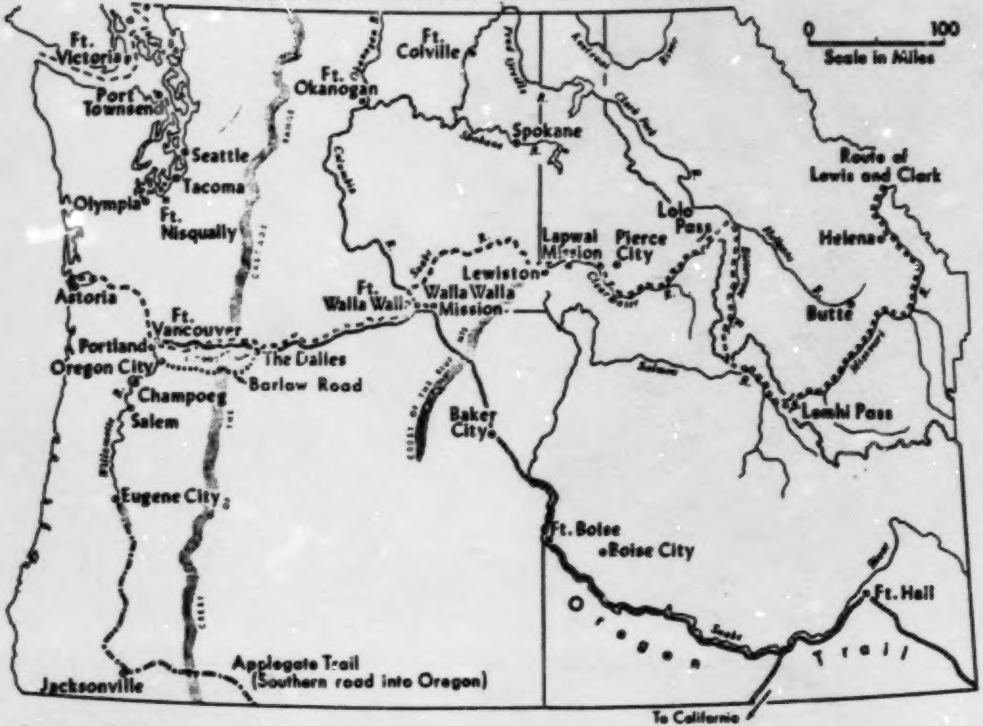

0 100
Scale in Miles

▨ Existing ☐ Terminated

Source: Bureau of Indian Affairs

Plate 5

PIONEER ROUTES and SETTLEMENTS


0 100
Scale in Miles
Ft. Victoria
Port Townsend
Seattle
Tacoma
Olympia
Ft. Nisqually
Astoria
Ft. Vancouver
Portland
Oregon City
The Dalles
Barlow Road
Champoeg
Salem
Eugene City
Jacksonville
Applegate Trail
(Southern road into Oregon)
Ft. Okanogan
Ft. Colville
Spokane
Lapwai Mission
Pierce City
Lewiston
Ft. Walla Walla
Walla Walla Mission
Lolo Pass
Route of Lewis and Clark
Helena
Butte
Lemhi Pass
Baker City
Ft. Boise
Boise City
Ft. Hall
Oregon Trail
To California

Compiled by R.W. Smith

Poems

The New and Old Within[1]

Go forward,
My people,
Put away the fish-spears,
Beaded buckskins,
The teepees and the fine saddle-trappings,
Put them away
With your warclubs and arrows.

Scorn to dance for pennies
At the whiteman's Round-Up;
Join him in the Grandstands
Or his trades and professions.

But do not forget...

Do not forget
The willows by the River Rain,
Remember the Blue Mountains,
And the fire of autumn treetops.
Remember the deer's flesh
Fresh from the killing,
And the neigh of Pinto ponies,
Racing through the whispering rye grass.

Go
To the schoolroom,
The fine brick houses,
The moon.

But wrap yourself
In memories
As a warm, bright-colored blanket,
Against the chill wind
Of Progress.

– David Wolf
(Cayuse/Walla Walla)

The Return of the Fisherman[2]

A horned owl, whose eyes are lanterns,
glides past the cedared cliff–
chase the moon down the tars
like the seal flapping for home.

Propelling their way across
the surface like sunlight,
jellyfish are live jewels from the sea.

The red god of dawn at the forest's rim
throws light on the boat's compass.
A vision of Thunderbird turns me back to zero;
I dive in the surf like a village child.
Salmon will soon growl in the belly of our tribe.

– Duane McGinnis
(Clallam)

The Stranger[3]

The red hunters shape their arrows
like shark teeth.
Their ears catch the hooves
of the herd pounding in the chant;
elk flee through forests like fish.
Clallam women weave beads and spin
gossip like salmon smoke.

Kwatee, the dying stranger, spears
the whale that swims in the elders' legend.
Promised children sleep in corners;
their dreams light the dark passageways
of their fathers' longhouse.

– Duane McGinnis
(Clallam)

The Path[4]

The deafness of a stone
Brings, to the stepping man,
Joy in the cedar sun:
His mind rolls down the path.

The ocean pounds away
At Quinault salmon nets,
Mapping the shaman's dance,
Gods are carved in bone.

Fish swim away from shore
Toward black-cliff pool.
He points to the world at the top:
Hawks dive like falling ghosts.

– Duane McGinnis
(Clallam)

Hunting Song[5]

The snow's a biting wolf;
He growls and the pine shudders;
The eyes of the woods listen.
When jays chatter to the dawn,
We dance in old wolf's tracks
And sing to our friend, the deer,
Who jumps in our children's eyes.
Our hunger chills like the river;
Deerhooves pound in our hearts.

– Duane McGinnis
(Clallam)

This is My Land[6]

This is my land
From the time of the first moon
Till the time of the last sun
It was given to my people.
Wha-neh Wha-neh, the great giver of life
Made me out of the earth of this land
He said, "You are the land, and the land is you."
I take good care of this land,
For I am part of it,
I take good care of the animals,
For they are my brothers and sisters,
I take care of the streams and rivers,
For they clean my land.
I honor Ocean as my father,
For he gives me food and a means of travel.
Ocean knows everything, for he is everywhere.
Ocean is wise, for he is old.
Listen to Ocean, for he speaks wisdom
He sees much, and knows more
He says, "Take care of my sister, Earth,
She is young and has little wisdom, but much kindness."
"When she smiles, it is springtime."
"Scar not her beauty, for she is beautiful beyond all things."
"Her face looks eternally upward to the beauty of sky
and stars,
When once she lived with her father, Sky,"
I am forever grateful for this beautiful and bountiful earth.
God gave it to me
This is my land.

– Clarence Pickernell
(Quinault)
Taholah

An Indian Unbound . . .[7]

I wander and wander,
on my reservation;
thinking–
where can I go?
because...
this is my home
my reservation.

– Earl Thompson
(Yakima)

Alone and Wounded[8]

Alone and wounded
a silent savage
no longer feared
roams the prairies
in search of peace;

A tired warrior
heading for home.

– R.A. Swanson
(Chippewa)

The Makah Indians[10]

We sprang from salt water
A meeting of waves.

Our men hollowed
canoes
from logs
with the bone of whale
and together rose
as one
but were many
giving thanks to the sea.

With a song
we were born
startling the birds
into flight
while the seagulls
cried
circling the air
and following
the strain of our paddles
moving us
toward land.

Now our men
keep returning to the sea
filled with the rhythm
of salmon
flashing a strange beauty
through dark waters
as silver fins
leap wildly over death
seeking the savage moment
that saves
the young.

Our people will not die.

– Sandra Johnson
(Makah)
Neah Bay

Solemn Spirits[9]

fading shadows
of a once
great race
stand quietly
in the backs
of taverns
and huddle
in the
corners of
main street
missions
waiting for
the day
when the
buffalo
will return

– R.A. Swanson
(Chippewa)

The Green Legend Rising From a Circle[11]

Who are the people that we hear,–
There in the dark in from shore?
Whisper Mayflower strangers nearing land.
"Mother Earth is buried in a storm of sand!"

Now three-hundred years or more have passed,–
The moon hangs above the ebbing sea
Like an uprooted god of fish or stone,
But still the forests chant each season,

Our mother sings to heal our souls, alone.

– Duane McGinnis
(Clallam)

Lonely Warriors[12]

distant drums call from the mountain tops
deep in the concrete canyons of seattle
and tacoma lonely ears are straining
to hear the songs of their childhood

on the main streets and first streets
of los angeles and spokane homeless
warriors walk the night to look and
listen for some trace of other tribesmen

– R.A. Swanson
(Chippewa)

Sealth, Chief of the Suquamish (1786-1866)[13]

Now the young are like bears in Spring,
easily angered and impatient with their fathers.
They say the river of peace is not
to chain Tamanous!

My torn canoe show the face of these young.
My courage seems as scatter-brained
as the coot from the swamp.
My grandchildren laugh with strangers,
listen to sailors chanting the whales's legend.

Was Leschi, Warrior of the Nisquallies, right
when he said the settlers will spit
on my cedar grave?

Will Suquamish people forget their chief
before many moons have painted
my bones with wild camas?

Old age taps my brain like a woodpecker.
Tomorrow I will fish alone, and ask
the salmon which way to read the river's sand.

O Thunderbird, hear my morning prayer!
I am the green sound of rain on the sea.
I am white rain on the hollow green shells.

– Duane McGinnis
(Clallam)

Ride, Pray, Laugh[14]

Ride general ride
rid the holy world
of the savage red man

Pray father pray
rid the holy world
of the heathen red man.

Laugh settler laugh
Indians don't have wives
children crops or souls.

– R.A. Swanson
(Chippewa)

The Eternal Family[15]

I am an Indian
  I am proud!

  The mountains are my brothers,
    the streams that tumble from them
    are my brother's voices.

  Lakes, set high for safety, are my little sisters,
    They're shy to make great noises.

  The trees are my servants,
    they are good to me,
    whatever they do, it is done very well.

  The flowers are the callers throughout the year,
    and they visit very often.

  Mother Earth is kind and feeds me,
    her breasts are full;
    herbs and fruit are always in her basket.

  Father Sea challenges me everyday
    to hunt the fish he nurtures.

I am an Indian
  I am proud,
  this is my Family.

– Pauline Covington
(Lummi)

Where Mountain Lion Laid Down With Deer

I climb the black rock mountain
  stepping from day to day
    silently.

I smell the wind for my ancestors
  small green leaves
    crushed wild mountain smell.

Up the gray stone cliff
  where I descended
    a thousand years ago.

Returning to faded black stone
  where mountain lion laid down with deer.

Time long past
  I did not stay here
    dancing with wind's reflection
    in delicate snow grass.
  I did not sleep
    in ancient dryoak trees
    covered with frost and moonlight

  I swam away
    in freezing mountain water
    narrow mossy canyon
    tumbling down

    out of mountain
    out of the memory
    that it was here
    where mountain lion laid
    down with deer

Out of mossy deep canyon
  stone spilling out
  into the world

Leslie Selke, Laguna
Pueblo

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3. *Ibid.* p. 10.
4. *Ibid.* p. 10.
6. *Ibid.* p. 21.
5. *Ibid.* p. 10.
7. *Ibid.* p. 24.
8. *Ibid.* p. 7.
9. *Ibid.* p. 9.
0. *Ibid.* p. 18
1. *Ibid.* p. 14.
2. *Ibid.* p. 8.
3. *Ibid.* p. 11.
4. *Ibid.* p. 7.
5. *Ibid.* p. 17

Speeches

Speech of Chief Sealth, Duwamish-Suquamish, at Treaty Point Elliott, 1855[1]

"Our untimely decay"

Yonder sky that has wept tears of compassion upon my people for centuries untold, and which to us appears changeless and eternal, may change. Whatever Sealth says the great Chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons. The White Chief says that Big Chief at Washington sends up greetings of friendship and goodwill. That is kind of him for we know that he has little need of our friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees of a stormswept plain. The great, and I presume – good, White Chief sends us word that he wishes to buy our lands but he is willing to allow us enough to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he need respect, and the offer may be wise also, as we are no longer in need of an extensive country.... I will not dwell on, nor mourn over, our untimely decay, nor reproach our paleface brothers with hastening it, as we too may have been somewhat to blame.

"Youth is impulsive"

Youth is impulsive. When our young men grow angry at some real or imaginary wrong, and disfigure their faces with black paint, it denotes that their hearts are black, and then they are cruel and relentless, and our old men and women are unable to restrain them. Thus it has ever been. Thus it was when the white men first began to push our forefathers further westward. But let us hope that the hostilities between us never return. We would have everything to lose and nothing to gain. Revenge by young men is considered gain, even at the cost of their own lives, but old men who stay at home in times of war, and mothers who have sons to lose, know better.

"He will be our father..."

Our good father at Washington – for I presume he is now our father as well as yours, since King George has moved his boundaries further north – our great good father, I say, sends us word that if we do as he desires he will protect us. His brave warriors will be to us a bristling wall of strength, and his wonderful ships of war will fill our harbors so that our ancient enemies far to the northward – the Haidas and Tsimshians – will cease to frighten our women, children and old men. Then in reality will he be our father and us his children.

"How then can we be brothers?"

But can that ever be? Your God is not our God! Your God loves your people and hates mine. He folds his strong and protecting arms lovingly about the paleface and leads him by the hand as a father leads his infant son – but He has forsaken His red children – if they are really his. Our God, the Great Spirit, seems also to have forsaken us. Your God makes your people wax strong every day. Soon they will fill the land. Our people are ebbing away like a rapidly receding tide that will never return.

"Our people are ebbing away"

The white man's God cannot love our people or He would protect them. They seem to be orphans who can look nowhere for help. How then can we be brothers? How can your God become our God and renew our prosperity and awaken in us dreams of returning greatness? If we have a common heavenly father, He must be partial – for he came to his paleface children. We never saw Him. He gave you laws but He had no words for His red children whose teeming multitudes once filled this vast continent as stars filled the firmament. No, we are two distinct races with separate origins and separate destinies. There is little in common between us.

"Our ancestors are sacred"

To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written upon tables of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors – the dreams of our old men, given them in solemn hours of night by the Great Spirit; and the visions of our sachems; and it is written in the hearts of our people.

"Our dead never forget"

Your dead cease to love you and the land of their nativity as soon as they pass the portals of the tomb and wander way beyond the stars. They soon are forgotten and never return. Our dead never forget the beautiful world that gave them being.

"...dwell apart in peace"

Day and night cannot dwell together. The Red Man has ever fled the approach of the White Man, as morning mist flees before the morning sun. However, your proposition seems fair and I think my people will accept it and will retire to the reservation you offer them. Then we will dwell apart in peace; for the words of the Great White Chief seem to be the words of nature speaking to my people out of dense darkness.

"Our days...will not be many"

It matters little where we pass the remnant of our days. They will not be many. A few more moons; a few more winters – and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why would I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man whose God walked and talked with him as friend with friends, cannot be exempt from the common destiny. We may be brothers after all. We shall see.

We will ponder your proposition, and when we decide we will let you know. But should we accept it, I here and now make this condition that we will not be denied the privilege without

"We will ponder..."

molestation of visiting at any time the tombs of our ancestors, friends and children. Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished... The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our barefeet are conscious of the sympathetic touch.... Even the little children who lived here and rejoiced for a brief season will love these spirits.

"The White Man will never be alone"

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone... At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless. Dead did I say? There is no death, only a change of worlds.

Note: This speech has been reproduced in several different versions and reprinted in many sources. I selected the above version for its clarity and poetic style.

• • •

The Nisqually and other Indians in Washington state have long been protesting the whites' violations of the 1854 treaty which guaranteed to the Indians, as long as the grass grows, their rights "of taking fish at all usual and accustomed places, together with the privilige of hunting and gathering roots and berries." In the late 1960s the whole matter was summarized forcefully and succinctly by two Indians.

"He just took over..."

The white man, he took over, see, after he saw there was money in fish. He just took over, you know, just steal—like stealing off the Indian. And that's how they got it. And that's why they don't want the Indian to fish, because there's big money for them. Indian is nothing to the white man. He's nothing.

"They had nothing to give..."

Now you have to have permission to gather nuts and things from the mountains and from the desert. They didn't plant these trees here. They didn't bring the deer here. They didn't bring the fish here, and yet they say: "We give you—we give you the right to fish here—we give you." They had nothing to give in the first place. They were beggars, they were paupers. They came to this country looking for freedom of speech and to worship the way they wanted to. But when they got here they forgot when it came to the Indian. This country is built on total aggression. There was room for everyone. But now he owns everything and now he want to take the rest of us—he wants to take away everything we have. They've taken our religion. They've taken our identity. They've taken everything. *2*

• • •

Wounded Head, young Nez Perce brave, was injured when Colonel John Gibbon and his men caught up with Chief Joseph's band at Big Hole during their flight to Canada. About thirty dead warriors and fifty dead women and children were left in the wake of battle.

"...kept it all my life"

I still had a strip of wolf's hide with which I tied my hair at the time I was shot in the fight. The hide I have had since a boy old enough to know anything. I have kept it all my life, kept it for the purpose of going to war and engaging in battle.

Up to the present this hide is my possession... This animal *Hemene* once gave me by its spirit the strength and pwer to face battle and go through it without danger, which I have done time and time again...

"My little one died..."

When I went back to camp many of the tepees were ashes – some of the blackened poles still standing... On reaching the tepee escaped from burning...my wife and baby had both been shot...I did not leave the tepee.

I had to care for my wounded wife and child... Four days later my little one died... We lost many warriors in battle and a number of women and children killed.[3]

* * *

"...nor will he grow and prosper"

"...All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born a free man should be contented penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth, and compel him to stay there, he will not be contented nor will he grow and prosper. I have asked some of the great white chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They cannot tell me.

"...treated as all other men"

I only ask of the Government to be treated as all other men are treated. If I cannot go to my own home, let me have a home in some country where my people will not die so fast...

"...with one sky above us..."

Whenever the white man treats the Indian as they treat each other, then we shall have no more wars. We shall be alike–brothers of one father and one mother, with one sky above us and one country around us, and one government for all. The Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody spots made by my brothers' hands upon the face of the earth. For this time the Indian race are waiting and praying...."

Chief Joseph, Nez Perce
in North American Review, 1879

* * *

The Surrender Speech of Chief Joseph (Nez Perce)[5]

Chief Joseph, after some of the finest battle strategy ever witnessed, tragically surrendered only fifty miles from Canada, at Eagle Creek in Montana under the shadow of Bear Paw Mountains, October 5, 1877, to General O. O. Howard and Nelson A. Miles.

"little children are freezing..."

I am tired of fighting. Our chiefs are killed. Looking Glass is dead. Toohulhulsote is dead. The old men are all dead. It is the young men who say no and yes. He who led the young men is dead. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food. No one knows where they are - perhaps they are freezing to death.

"...I will fight no more forever"

I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs, I am tired. My heart is sad and sick. From where the sun now stands I will fight no more forever.[5]

* * *

In June 1961, over 400 Indians representing ninety tribes met in Chicago and issued a "Declaration of Indian Purpose." This excerpt is from its conclusion.

"called Indians by accident"

In the beginning the people of the New World, called Indians by accident of geography, were possessed of a continent and a way of life. In the course of many lifetimes, our people had adjusted to every climate and condition from the Arctic to the torrid zones. In their livelihood and family relationships, their ceremonial observances, they reflected the diversity of the physical world they occupied.

"every aspect of life transformed"

The conditions in which Indians live today reflect a world in which every basic aspect of life has been transformed. Even the physical world is no longer the controlling factor in determining where and under what conditions men may live. In region after region, Indian groups found their means of existence either totally destroyed or materially modified. Newly introduced diseases swept away or reduced populations. These changes were followed by major shifts in the internal life of tribe and family.

"a plea for understanding"

The time came when the Indian people were no longer the masters of their situation. Their life ways survived subject to the will of a dominant sovereign power. This is said, not in a spirit of complaint; we understand that in the lives of all nations of people, there are times of plenty and times of famine. But we do speak out in a plea for understanding.

"a moral problem"

When we go before the American people, as we do in this Declaration, and ask for material assistance in developing our resources and developing our opportunities, we pose a moral problem which cannot be left unanswered. For the problem we raise affects the standing which our nation sustains before world opinion.

More than money needed

Our situation cannot be relieved by appropriated funds alone, though it is equally obvious that without capital investment and funded services, solutions will be delayed. Nor will the passage of time lessen the complexities which beset a people moving toward new meaning and purpose.

The answers we seek are not commodities to be purchased, neither are they evolved automatically through the passage of time.

"unwanted pressure and frustration"

The effort to place social adjustment on a money-time interval scale which has characterized Indian administration, has resulted in unwanted pressure and frustration.

When Indians speak of the continent they yielded, they are not referring only to the loss of some millions of acres in real estate. They have in mind that the land supported a universe of things they knew, valued, and loved.

They mean to hold their scraps of land

With that continent gone, except for the few poor parcels they still retain, the basis of life is precariously held, but they mean to hold the scraps and parcels as earnestly as any small nation or ethnic group was ever determined to hold to identity and survival.

Not asking charity

What we ask of America is not charity, not paternalism, even when benevolent. We ask only that the nature of our situation be recognized and made the basis of policy and action.

Ask for assistance to adjust

In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land.[6]

* * *

Chief Joseph counseled peace, but a small band of his young warriors killed almost a dozen whites in June 1877 and there was no chance then that the Nez Perce could "come peaceably on the reservation."

"my blood was on fire"

I would have given my own life if I could have undone the killing of white men by my own people. I blame my young men and I blame the white man...My friends among the white man have blamed me for the war. I am not to blame. When my young men began the killing, my heart was hurt. Although I did not justify them, I remembered all the insults I had endured, and my blood was on fire. Still, I would have taken my people to Buffalo country [Montana] without fighting, if possible.

"...the soldiers attacked us"

I could see no other way to avoid war. We moved over to White Bird Creek, sixteen miles away, and there encamped, intending to collect our stock before leaving; but the soldiers attacked us and the first battle was fought.[7]

* * *

The 1860s brought disputes between the U.S. government and the Nez Perce about the use of Wallowa Valley, which was claimed as home by Old Joseph and his followers. In 1871 Old Joseph died. In 1873, in response to a petition from Old Joseph's successor, his son, Chief Joseph, President U.S. Grent issued an executive order excluding Wallowa Valley from white settlement. In 1875, Grant revoked the order and the Nez Perce were told to move to the Lapwai reservation. They did not, and in May of 1877 General Oliver Otis Howard was sent to encourage the move. Howard met with Chief Joseph at Fort Lapwai; among others accompanying Joseph who had not signed the earlier treaty was TOOHULHULSOTE, a Nez Perce prophet who acted for a while as spokesman at the meeting. Howard, in his official report summarizing the meeting, also summarized some key attitudes. He referred to Toohulhulsote as "the old 'dreamer'... a large, thick-necked, ugly obstinate savage of the worst type." Howard then indicated how the opening exchanges went.

"we...must obey"

[I said] we were all children of a common government, and must obey. The old man replied that he had heard about a trade between Indians and white men, bargaining away the Indians' land, but that he belonged to the land out of which he came...The old man declared I had no right to compare him and grown-up Indians to small children...This sort of talk was continued at some length. [The meeting adjourned for the weekend and reconvened the following Monday.]

The same old "dreamer" talked

We then called upon the Indians, as they had plenty of time to consider the instructions, to complete what they had to say. The same old "dreamer," Too-shul-hul-sote, was put forward again to talk. His manner was loud, harsh, and impudent. He had the usual words concerning the earth being his mother, and the wrong that was done to attempt to separate the Indians from the land which was theirs by inheritance, and that no decision should be arrived at till it be done in the right manner. He repeats what he had said at the other council about chieftainship—chieftainship of the earth—and that he wanted Mr. Monteith and me to tell the truth.

White people measure, divide the land

I answer, "I don't want to offend your religion, but you must talk about practicable things; twenty times over I hear that the earth is your mother and about chieftainship from the earth. I want to hear it no more, but come to business at once." The old man then began to speak about the land and became more impudent than ever, and said, "What the treaty Indians talk about was born today; wasn't true law at all. You white people get together and measure the earth and then divide it, so I want you to talk directly what you mean."

The agent Monteith, said, "The law is, you must come to the reservation. The law is made in Washington; we don't make it."

"I never gave up the earth"

Other positive instructions are repeated. Too-shul-hul-sote answers, "We never made any trade. Part of the Indians gave up their land; I never did. The earth is part of my body, and I never gave up the earth."

"Indians must go to it"

I answer, "You know very well that the government has set apart a reservation, and that the Indians must go on it...The government has set apart this large reservation for you and your children, that you may live here in peace and prosper."

The old man, in a surly way, asked, "What person pretended to divide the land and put me on it?"

"My orders...will be executed"

I answered, with emphasis, "I am the man, I stand here for the President, and there is no spirit, good or bad, that will hinder me. My orders are plain, and will be executed. I hoped the Indians had good sense enough to make me their friend and not their enemy." ...I then turned to the old man, and say, "Then you do not propose to comply with the others?"

"...put them there by force?"

He answers, "So long as the earth keeps me, I want to be left alone; you are trifling with the law of the earth." I reply, "Our old friend does not seem to understand that the question is, will the Indians come peaceably on the reservation, or do they want me to put them there by force?"

* * *

Chief Joseph later told of the promises made to him at the time of his surrender and of his bitter disillusionment when the agreement was promptly forgotten and his people were shipped to Kansas where many died, and then to Indian Territory where many more died.

"I believed Gen. Miles..."

General Miles said to me in plain words, "If you will come out and give up your arms, I will spare your lives and send you back to the reservation." General Miles had promised we might return to our country with what stock we had left...I believed General Miles, or I never would have surrendered.[9]

* * *

"Words do not pay for..."

"I have heard talk and talk, but nothing is done. Good words do not last long until they amount to something. Words do not pay for my dead people. They do not pay for my country, now overrun by white men. They do not protect my father's grave. They do not pay for my horses and cattle. Good words will not give me back my children. Good words will not make good the promise of your War Chief, General Miles. Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace and take care of themselves.'"[10]

Chief Joseph, Nez Perce, 1879

* * *

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11. Armstrong, Virginia I. (ed.), *I Have Spoken: American History Through the Voices of the Indian*, Chicago: Swallow Press, 1971, p. 94.

Old Joseph, revered Nez Perce leader, called his thirty-one year-old son, Heinmot Tooyalaket, to him in 1871 as he lay dying. His death words were to his son who came to be known as Chief Joseph.

"...think of your country"

My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold his country.

Don't sign a treaty selling your home

You must stop your ears whenever you are asked to sign a treaty selling your home. A few more years and the white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother.[11]

Archaeological Methods

Note: The following article is included in the unit materials to provide teachers with a more comprehensive background on archaeological methods. This information will be helpful to teachers in conducting activities for the section titled Topic I, Introduction.

Digging Methods

The rapid destruction of archaeological sites by construction work, river dam, and erosion, makes it imperative that if digging is done, it be conducted in an orderly manner so that the scientific values may be preserved.

Soon all the native sites will be gone; their record is important to complete the story of early man. It can be read only from the page on which it was written, the structure of the site itself; and if this page is destroyed it can never be reconstructed.

If you must dig, do it properly. You will find it more enjoyable, because you are then doing something worthwhile.

A collection completely catalogued and documented has not only a scientific value but an increased monetary value as well.

Fig. 6

E	1	2	3	4	5
D	1	2	3	4	5
C	1	2	3	4	5
B	1	2	3	4	5
A	1	2	3	4	5

Archaeological Grid

Obtain permission

The first thing to do is to obtain the permission of the property owner to work a site. This is imperative. Federal and state lands are protected by antiquity laws and are excluded from amateur digging; serious amateurs are nearly always welcome, however, to assist the professionals, and that is the best way to learn the proper methods. After you have obtained permission from the owner, survey and map the site. Location can be by distance and direction from an established point, such as a town, or preferably a surveyed section corner. The map should show features such as river or stream banks, caves, and contours. Compass directions should be shown, the elevation of the area, and the ownership.

Photograph the site

Next, photograph the site from all angles and choose some prominent location, usually the highest point, as a datum from which all measurements are to be taken. Mark off the area in a grid of five-foot squares, and drive a stake in each corner, marked with a square number. Draw the plan of the squares in a notebook, showing the "north" direction for orientation. The five-foot square is standard in the profession.

Fig. 6 shows a typical grid, the squares are designated by Row D Sq. 3 or Row B Sq. 6, etc. The grid gives what is known as horizontal control. From the marked artifacts, after excavation is complete, it is possible to tell exactly where each artifact came from, and association with each other can be established.

Excavate in levels

Vertical control is obtained by excavating in levels, referred to the previously established datum point. There are two kinds of levels, an arbitrary one such as six inches or a foot deep, and a geological one, which follows the natural stratification or structure of the site; the former is the most common.

Vertical control is important because generally the objects found in the lower levels will be older, and when the site is reconstructed from the artifacts and data the cultural sequence of the inhabitants can be established.

Sometimes an abrupt change in artifacts indicates a distinct cultural break, such as strong influence from another tribe or outright capture. Such breaks are of the utmost importance in tracing migrations.

If all sites were properly excavated and documented, and the information made available, a map could be drawn showing the migrations and cultural changes.

Suppose a one-foot level is chosen for your excavation. Obtain a supply of eight-pound paper sacks and mark one with the number and level of the square on which you are going to start. Begin at one corner of the square, being careful not to disturb the stake, and excavate down one foot, keeping the floor level, which means that all of the first level may not be one foot deep but no part should be more.

Place all the artifacts from this level in the sack, and be sure to save the broken ones, and all the game and fish bones, which are important to show the food habits and environment of the people, and the distribution of animal life.

Use square point shovels

The sides and bottom of the trench must be kept straight and clean; this can be done only with a square point shovel. The flat bottom of the trench will reveal features such as pits or fireplaces, which should be recorded in the notebook.

When the excavation of the square is complete, sketches should be made of the vertical walls showing the stratification and features. Important features should be photographed, those too faint to show in the picture, such as floor levels, can be outlined with short sticks or straws.

It is not necessary or desirable to excavate each square completely before going on to the next, rather the work should take the form of a trench in a series of short steps.

If an important feature such as a fireplace or a burial is encountered, it should be carefully excavated, removing the surrounding soil with a trowel and brush so it can be photographed. If it extends into the next square, then that one should next be removed in the regular manner, leaving the entire feature exposed.

When photographing, always use some familiar object such as a trowel or shovel for a scale, or better yet use a ruler with figures large enough to show in the picture, and a card showing the site, square number, and level.

The best camera to use is one of the press type, with a ground glass for focusing, although any good camera will serve if it will focus down to three feet, and care is used in focusing. A tripod should always be used, and a light meter is helpful.

Preserve for carbon dating

Some organic material, preferably charcoal but bone or any organic material will do, should be preserved from important sites for possible future "carbon 14" dating. It should be taken from the lowest levels or specific areas for which a date would be the most important. It must be taken from below the level of grass and tree roots which will give a false reading unless great labor is used to remove them.

Place the material in a fruit jar with a tight fitting lid or wrap it tightly in plastic. Carbon dating is a very precise and expensive operation; few amateurs can hope to obtain one.

Perishable material, such as bone or wood, will disintegrate after removal from the soil if not properly treated. The pieces should be wrapped loosely in waxed paper and put away to dry, then cleaned carefully with soft brushes. The object should then be soaked in celluloid dissolved in acetone–materials, which can be obtained from a drug store.

Some collectors use a solution of white shellac, one part, and alcohol, nine parts. This will be absorbed throughout the piece and after the alcohol evaporates the shellac will hold it together without altering the appearance.

Never paint an object with shellac or varnish, it will change the looks completely. For the removal and preservation of fragile objects in situ, see some good textbook, such as *A Guide to Archaeological Field Methods*, by Robert F. Heizer, an excellent book for the serious student. The process is too involved to describe here.

Mark with waterproof ink

All materials should be marked with waterproof ink for identification. A code may be selected that will show the site, square, level, and artifact number–information which should be recorded in the catalog. Sites are numbered by the Smithsonian Institution system, using a code consisting of the number of the state when alphabetically listed, the county, and the site number. Thus 45-BN-3 would be the third site recorded in Benton County, Washington.

Sites in Oregon would have the number 35. India ink is good for marking, using a crow-quill pen, followed by a light coat of shellac or fingernail polish over the number to preserve it. Put the number in an inconspicuous place and make it small but legible.

Leave caves for pros

Excavations of caves is discouraged. These should be left intact for the professional, as a cave offers the most ideal conditions for preservation of archaeological evidence, and practically all caves are in places that are safe from destruction by the progress of civilization. New scientific investigation methods are continually being discovered; future archaeologists will have vastly improved facilities for dating and tracing.

Carbon 14 method

Dating by the "carbon 14" method is the only precise method of establishing the age of a prehistoric site, except for the method of tracing growth rings, called dendrochronology, of trees used in house construction in the Southwest.

Carbon 14 is an isotope of carbon with an atomic weight of 14, instead of the normal 12, and is formed at a constant rate such that half of any amount changes in 5,568 years. Since no more carbon 14 is absorbed after death to replace that broken down, by taking a specimen and finding out how much carbon 14 is left in it, it is possible to date it very closely.

Essentially, the process consists of purifying the sample and subjecting it to a form of geiger counter; the number of clicks is an indication of the amount of carbon 14 left in the sample.

Fantastic precision and care are required, for the amount of carbon 14 is very small and there is considerable background radiation that must be filtered out. There are methods of estimating age, such as geological formation, fluorine content of bones, and pollen analysis, but none are as precise as carbon 14 and dendrochronology. However, these two rapidly approach an age beyond which they are no longer useful.

Write a report

Last but not least, a complete report should be written of the excavation, and this report submitted to the Department of Anthropology of your State University or to the State Library or Museum, so it will be available for reference.

The artifacts and other material should be kept intact for possible study by institutions or professional archaeologists. For the method of preparing a report, see one of the archaeological papers in the bibliography in the back of this book, or look at the magazine *American Antiquity* in the library.

Such comprehensive reports are of course beyond the capabilities of the amateur, but a clear, concise, detailed report can be made by anyone, and is all that is required. Deduction should be left to others.

Code of Ethics and Statement of the Washington Archaeological Society[1]

1. With the full realization that scientific and historical work in archaeology involves a complete recording of an excavation and its results, I pledge myself to do no digging on sites of known archaeological value until I am familiar with the fundamentals of archaeological technique. By archaeological technique it is meant that simple excavation by measured levels and the recording of artifacts and other finds by these levels is understood and followed. A profile sketch of any soil levels or changes and the records of the dig, but not necessarily the artifacts, are to be filed with the Society. The Society encourages individual and group exploration for new sites, by Society members and within the scope of the Code of Ethics.

2. I, realizing that the archaeological remains of our state are a finite resource, and one which is not only of purely scientific value but is of great popular interest and appeal, do pledge myself to make all reasonable effort to conserve and save archaeological deposits and manifestations for future generations. Where destruction is inescapable, as with erosion and construction, I shall devote myself to salvage, in terms of 1, above.

3. I pledge myself to work with and under the scientific direction of competent professional archaeologists on Society excavations. The Society's plan of procedure involves five steps and I pledge myself to follow them:

A. SURVEY

1. To use professional methods and forms.

2. To file, at the Washington State Museum, a complete record of sites together with photographs, tracing or drawings of artifacts found or photographed from local collections, together with pertinent observations.

3. To make available as loan or gift (on terms of mutual agreement) to the Washington State Museum any artifacts from surface collections that may be designated as type specimens.

B. EXCAVATION

1. To participate in Society excavations which shall involve digging according to established archaeological techniques.

2. To work under the control of Society officers by the Board of Directors and the President of Society excavations.

3. To place all records, artifacts and observations made while working on a Society-sponsored dig in the Washington State Museum or another designated museum as part of the permanent records. When, following the judgments of the archaeologist-in-charge and the officers of the Society, a sufficient sample of an archaeological deposit has been secured, the Society controlled dig may be terminated and further sections of the deposit may be worked on an individual basis as a contribution to a widened understanding of the site. Techniques used are to be those of the Society dig; artifacts recovered are to be catalogued properly but may remain in individual collections.

C. I further pledge that I shall devote myself to the preparation of records or reports that may be published in order that our work shall not be lost in files and on Museum shelves.

D. I pledge myself to work with State and County museums to aid in the care and conservation of collections and to aid in the preparations of displays which will bring to the general public an understanding and feeling for the prehistory of the area.

E. I pledge not to commercialize material which I collect and to discourage commercialization and faking of archaeological materials.

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Chronology of Indian History; 1492-1955

1492	Discovery of the American Continent which was mistaken as the Asiatic Coast.
1539	Lectures of Francisco de Vitoria at the University of Salamanca, Spain, advocating that Indians were free men and were exempt from slavery. They were to be dealt with through treaties and fair trade.
1542	"Laws of the Indies" was published by Vitoria.
1609	Sovereign rights were reaffirmed by the English courts in the judgment of "Calvin's Case."
1619	Virginia Company started the first Mission schools which were abandoned in 1622.
1621	The Dutch West India Company was formed on the principles of opening trade routes by means of treaties.
1643	First known Indian treaty signed between the Mohawks and Dutch, in the State of New York.
1663	The French occupied the "Northwest Territory."
1694	The English court held that sovereign nations cannot change the customs and laws beyond their treaty agreements.
1753	The French and Indian War started as the result of sovereign interferences between the English, French and Iroquois Confederacy.
1763	The French and Indian War ended making it illegal to issue patents on Indian land, and establishing the principle that Indian land title cannot be altered without a treaty. This was the first appearance of the provision "The utmost good faith shall always be observed towards the Indian, their lands and property shall never be taken from them without their consent, and in their property, rights and liberty shall never be invaded or disturbed.'
1777	The Articles of Confederation assumed the job of "regulating commerce between ... the several ... Indian tribes."
1783	Congress issued a proclamation warning against purchasing of or squatting on Indian land.
1787	The "Northwest Territory Ordinance" of July 13, 1787 adopted the provision of the English Royal Proclamation of 1763 as the policy of the United States of America.
1788	Indian Affairs was administered under the Secretary of War.
1789	The "Northwest Territory Ordinance" was enacted into United States Statutes on August 7.
1789	The U.S. Constitution adopted the provision "THE CONGRESS.. . Shall regulate Commerce between ... the several ... Indian Tribes."
1793	Congress appropriated $20,000 to treaty with Indians.
1794	The Pickering Treaty between the U.S. and the Senecas was signed.
1796	U.S. started "factory" stores which sold American supplies to Indians on credit.
1800	Congress enacted a statute to provide a fine and a period of imprisonment for anyone...to attempt to alienate the loyalty of the Indians from the government of the United States.
1803	$3,000 was appropriated to civilize and educate the heathens.
1804	Cherokee removal clause was attached to the Louisiana Purchase provisions. Some Cherokees moved to Arkansas by 1811 without ceding their lands.

1812	Andrew Jackson was "saved" from being captured by a Creek Regiment during the Creek War.
1814	In the Treaty of Fort Jackson, Andrew Jackson stripped the Creeks of their land and left them to be removed to "Indian Country." He then recruited Creek and Choctaw warriors to fight the Seminoles.
1816	Congress enacted a statute to restrict Indian trade licenses to American citizens as opposed to Canadian traders.
1819	Another appropriation was made to civilize and educate the Indians. A $10,000 annual appropriation was known as the "civilization fund."
1822	The government "Factory" stores were discontinued. These stores appeared to be used to buy American factory products to sway the trade away from English traders.
1824	A Bureau of Indian Affairs was established within the War Department. A white girl was burned in effigy in Connecticut for marrying an Indian-mixed blood.
1828	The case of Worcester vs. The State of Georgia entered in the Courts of the United States for a decision that Indian tribes were sovereign nations and are not subject to state laws.
1830	The Removal Bill was enacted into statute by which tribes were later moved into the Oklahoma "Indian Territory." $500,000 was appropriated.
1832	Abraham Lincoln joined the army to fight Indians in the Black Hawk War.
1834	The Indian Trade and Intercourse Act was passed which gave the Army the opportunity to quarantine Indians so that they could assimilate enough civilization to take their place "in the mainstream of American Life." This was supposed to take 30 years to accomplish. This was also known as the Reorganization Act of 1834.
1835	A Cherokee faction signed the Treaty of Echota providing for Cherokee removal to Oklahoma. The Seminole War started, which cost the U.S. 1,500 men and $50,000,000.
1836	The Creeks were removed to Indian Territory and on the way 311 Creeks were drowned when a steamboat sank out of negligence. About half of the Creek Nation arrived at Fort Gibson (1,000).
1838	The Cherokee Removal or the "Trail of Tears" took place. Four thousand Cherokees lost their lives in this trek.
1840	The Winnebagos were removed to "Indian Country" because the lead miners wanted them out–it cost about 50% of the tribal members, and most of these returned to the Wisconsin River by 1845.
1843	The Bureau of Indian Affairs issued a solution to Indian Affairs by promoting "less pay for less population"–(reduce the population and the land will be cheaper to buy).
1840–1846	The Winnebagos were again removed to Blue Earth River, Minnesota, but they migrated back to Wisconsin and Iowa. In 1862 they were removed again, to Crow Creek in South Dakota. During these removals they were fed a meal of "entrails and heads" stewed in a vat every other day. From Crow Creek most of them left for Nebraska and Wisconsin. The Southwest was occupied by the U.S.
1848	The Treaty of Guadalupe Hidalgo was signed between the U.S. and Mexico ceding the Southwest areas to the U.S.
1849	Gold was discovered in California and all Indians had to live with wagon trains and prospectors. California Indians were relieved of almost all possessions. All this brought the spread of infectious diseases and wiped out large portions of Indian groups. The Mandans came out with a hundred members. The Mission Indians in California survived with 1/10th of their former members. The Bureau of Indian Affairs was transferred to the Department of the Interior.
1854	Congress provided for Indian lands to be taken in trust for Indians after the tribes ceded other lands to the government.
1860	Most Indians became neutral in the Civil War. "Indian Country" became the "no-man's land" between two battle lines. The election campaign of 1860 proposed to remove the Five Civilized Tribes again.

1864	The Navajos and Apaches took "The Long Walk" to the Pecos Country to be "quarantined for civilization." The Cheyennes and Arapahoes were burned out at Sand Creek, Arkansas.
1867	A "Peace Commission" was established and it made a survey of Indian Affairs. They recommended that the "treaty process" be abandoned. A Board of Indian Commissioners was appointed.
1871	Congress passed a statute to stop all treaty making with Indian tribes. The "white" hunters began wholesale killing of buffaloes.
1876	George Armstrong Custer surprised a wintering camp on the Little Big Horn River and was killed on the first assault in the middle of the Little Big Horn River. It was published that each Indian killed cost the government $1,000,000.
1877	The Nez Perce were removed to Oklahoma but returned to Idaho that year.
1878	Congress makes an appropriation to provide for Indian Police which brought about the establishment of the Courts of Indian Offences in 1883.
1887	The Dawes Severalty Act, or the "Allotment Act," was passed in Congress to divide up Indian lands to individuals.
1910	A Division of Medical Assistance was established after communicable diseases had reduced the population to under 250,000 people.
1924	Congress enacts a statute to provide for citizenship to all Indians.
1934	The Wheeler-Howard Act was passed (Indian Reorganization Act II) to allow tribes to incorporate with the government.
1940	Congress provides for naturalization procedures for Indians to become citizens.
1946	Congress establishes the Indian Claims Commission to compensate Indian tribes for the loss of land.
1949	Hoover Commission recommends that certain tribes be terminated from federal trusteeship.
1953	Congress agrees, concurrently, to adopt a policy for termination of Indian tribes. Revision of liquor laws stops Indian prohibition. Jurisdiction over Indian lands allowed to be taken over by the states.
1955	Medical Assistance transferred to the Department of Health, Education and Welfare.

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Indians in Washington

Chinook Jargon

A List of the Most Commonly Useed Words[1]

ahnkuttie, afterwhile
alki, soon
alta, now
ats, younger sister
boat, boat

book, book
boston, American
by-by, by and by
canim, canoe
capo, coat

chako, to come
chee, lately
chickamin, metal, money
chickchick, wagon
chitsh, grandfather

chope, grandmother
chuck, water
cly, cry
cole, cold, winter, year

cooley, to run
cosho, hog
court, court
cultus, worthless, nothing

delate, straight, direct, true
dly, dry
doctin, doctor
dolla, dollar, money

dutchman, German
elip, first, before
enati, across
get-up, rise, risen
glease, grease

hahlakl, wide open
halo, not, none
haul, haul, pull
heehee, to laugh, laughter

help, help
hoolhool, mouse
house, house
hullel, to shake
huloima, other, another

humm, bad odor
huyhuy, exchange, bargain
hyak, swift, fast, hurry
hyas, great, very
hyiu, much

ikpooie, shut
ikt, one, once
iktah, what
iktas, things
illahee, land

inapon, louse
ipsoot, to hide
isick, a paddle
iskum, to take, receive
itlokum, the game of "hand"

itlwillie, flesh
iskwoot, bear
kah, where, whence, whither
kahkwa, like, similar
kahpho, elder brother
kahta, how, why, what
kalakala, a bird
kamas, scilla esculente

kamooks, a dog
kapswalla, to steal
katsux, middle
kaupy, coffee
keekwulee, low, below

kalapi, to turn, return, up set
kimta, behind, after
King Chautsch, English
kish kish, to drive

kiuatan, a horse
klah, free, clear, in sight
klahanie, out of doors, out
klahowya, hello
klahowwyum, poor, wretched

klahwa, slow, slowly
klak, off, out away
klaksta, who? what one?
klale, black
klaska, they, their, them
klatawa, to go

kliminawhit, a lie
kljmmin, soft, fine
klip, deep
kliskwiss, mat
klonas, perhaps

klone, three
kloshe, good
klosh-spose, small, or may I
klootchmann, woman, female
ko, to reach, arrive at

kokshut, to break, broken
konaway, all, every
kopa, to, in, at, etc.
kopet, to stop, leave off
know, to tie, fasten

kull, hard
kullaghan, fence
kupmtus, to know
kumamokst, both
kunjih, how many

kwahnesum, always
kwahtah, quarter
kwaist, nine
kwamm, glad

kwass, afraid
kwinnum, five
kwolen, the ear
lo boos or lo push, mouth
la caset, a box

la cloa, a cross
la gome, pitch, gum
lakit or lokit, four
la hahm, an oar
la lang, the tongue
laly, time
la messe, ceremony of the mass
la metsil, medicine
lammieh or lummieh, an old woman
la monti, a mountain

la peep, a tobacco pipe
la pellah, roasted
la plash, broad
la pome, apple
la pote, door

la tet, the head
la ball, the ball
law, law
la wen, oats
le jaub, devil

le kleh, key
le mah, hand
la mel, mule
le molo, wild
lee mooto, sheep

le pee, foot
la plet, priest
le sak, bag
le whet, a whip
lice, rice

liver, river
liplip, to boil
lolo, to carry
lowullo, round
lope, rope

lum, rum, whiskey
mahkook, to buy
mahish, to sell, to leave
masie, thanks
mahtlinnie, off shore

mahtwillie, in shore
mahlies, to marry
mama, mother
mamook, action, to work, to make, to do
man, man, male

melas, molasses
memaloost, to die, dead
mesachie, bad
mesika, you, your, yours
mika, thou, thy, thine

mime, down stream
mitlite, to set, remain, to be, have
mitwhit, to stand
mokst, two
moola, mill

moolask, an elk
moon, moon, month
mooshmoos, buffalo, cattle
moosum, to sleep, sleep
mowitsh, deer

muckamuck, food, to eat
musket, musket, gun
na, who, what, which
naha, a mother
nah, look here!

nanich, to see, look
nawitka, yes, certainly
nem, a name
nesika, we, us, our
newha, here, come here
nika, i, me, my, mine

nose, the nose
okoke, this, that, it
olallie, berries
oleman, old man, old
olo, hungry
ooakut or wayhut, road way
ow, younger brother
pahtl, full
paint, paint
papa, father

pasese, blanket, woolen cloth
pasiooks, French, Frenchman
pe, and, but
pehpah, paper
pelton, a fool, insane

pshak, bad
pish, fire
pil, red
pilpil, blood
pish, fish
piupiu, to stink
poh, to blow, a puff of breath
polaklie, night
polallie, gunpowder, sand
poo, the sound of a gun

potlatch, a gift, to receive
pukpuk, a blow with the fist
pusspuss, a cat
saghalie, above, up
sail, sail, cloth, flag

sakoleks, trousers
sallal, the sallal berry
salmon, salmon, fish
salt, salt
sapolill, wheat, flour
seahhost, face, eyes

seahpo, hat
self, self
shame, shame
shantie, sing
ship, ship

shoes, shoes
shot, shot
sugar, sugar
siah, far
siam, the grizzly bear
sick, sick

sikhs, a friend
sinamokst, seven
siskiyou, a bob tailed horse
sitkum, half part
siwash, Indian

skin, skin
skookum, strong
slahal, a game, to gamble
snass, rain
solleks, angry, anger

sopena, to jump
spose, suppose, if
stick, stick, wood
stocken, stocking
stoh, loose, to untie

stone, stone
stotekin, eight
stutchun, sturgeon
sun, sun, day
Sunday, Sunday, week

tahhum, six
tahlkie, yesterday
tahtlum, ten
talapus, coyote, prairie wolf
tamahnous, magi, the spirits

tamolitsh, barrel, tub
tanse, dance
tatoosh, milk
teahwit, leg, foot
tenas, small, few, little
thousand, thousand

tikegh, to want, to love
tiktik, a watch
till, tired, heavy
tintin, bell, o'clock
t'kope, white

tl'kope, to cut
toh, spitting
tolo, to earn, gain
tomolla, tomorrow
towagkh, bright, shining

tsee, sweet
tseepie, to mistake
tsiatko, a demon, a witch
tsugh, a crack or split
tukamonu, hundred

tumtum, heart, will or mind
tumwata, waterfall
tupsshin, needle
tupso, grass
tyee, chief

tsum, spots, writing
wagh, to pour out
wake, no, not
wapatoo, potato
wash, to wash

Washington, Washington
waum, warm
wawa, to talk
week, week
weght, again, also, more
winapie, soon, presently

wind, wind, breath, life
yahka, he, she, it, his
yahwa, there
yakso, hair
yeim, a story, to relate

youtl, proud, pleased
youtlkut, long
youtskut, short
yukwa, here

Chinook Words

There is no standardized spelling of Indian tribal names. In the present volume this principle has been followed: whenever the name of the Indian tribe is the same as that of the river on which it had its winter villages, the standardized spelling of the name of the river has also been used for the name of the tribe.

The diacritical marks indicating pronunciation are the same as in Webster's dictionaries.

arrowwood (or bow-and-arrow wood)—Any of several shrubs having tough, pliant shoots formerly used by the Indians in making arrow shafts. In the Pacific Northwest, the three favorite shrubs for the purpose are known as service berry, ocean spray, and syringa. The lower slopes are white with their blossoms in the spring.

camas (cam' as)—A plant of the lily family, with blue flowers, growing in low, wet meadows; the bulbs are a staple food of the Pacific Northwest Indians. The name came from a Nootka word meaning "sweet" or "fruit", into the Chinook jargon used throughout the region, and thence into English. Botanical name—Camassia.

Cayuse (ki us')—A Shahaptian tribe in northeastern Oregon. Because these people were breeders of horses, Indian horses became known as cayuses.

Celilo (se li' lo)—A waterfall in the lower Columbia River, a few miles up the river from the Dalles. Site of ancient fishing stations of several Indian tribes.

Chehalis (che ha' lis)—The collective name for several Salishan tribes along the Chehalis River in southwestern Washington.

Chelan (she lan')—A long lake and a small river in north central Washington. Three meanings have been given for the word: "deep water", "beautiful waters", "land of bubbling waters".

Chemakum (chem' a kum)—A small tribe in the northwest corner of the Olympic Peninsula; related to the Quillayute.

Chinook (chi nook')—(1) A tribe on the Washington side of the mouth of the Columbia River. (2) A jargon made up of Indian, English, and French words, used chiefly for trade. (3) chinook (shi nook')—A warm southwest wind of the Pacific Northwest.

Chinookan (chi nook' an)—A linguistic family made up of tribes along the lower Columbia and lower Willamette rivers.

Chopaka (sho pa' ka)—A mountain peak in the Okanogan highlands of northeastern Washington.

Clackamas (clack' a mas)—A Chinookan tribe along the Clackamas River in northwestern Oregon.

Clatsop (clat' sop)—A chinookan tribe on the Oregon side of the mouth of the Columbia River.

Cle Elum (kle el' um)—A lake in the Cascade Range in central Washington. The name means "swift waters".

Coeur d'Alene (kur da lan')—A Salishan tribe once living chiefly along Lake Coeur d'Alene and the Coeur d'Alene River in the Idaho Panhandle, and in Washington along the Spokane River above the falls. These Indians called themselves Skitswish. Coeur d'Alene, probably "awl-heart" or "sharp-hearted", from the French, seems to have been a derisive term used by French-Canadian traders and by the Skitswish; which group used it first for the other is uncertain.

Colville (kol' vil)—(1) An Indian reservation in northeastern Washington, between the Okanogan River and the upper Columbia. The name came from Fort Colville, an important trading post along the upper Columbia, established by the Hudson's Bay Company in 1826 and named for Andrew Colvil, a governor of the company. (2) All the Indians now living on the Reservation, except the Nez Perces, "even though they belong to many divergent groups".

Coos (koos)—A tribe of the Kusan linguistic family once living along Coos Bay, in southwestern Oregon.

Coquille (ko kel')—A small tribe of the Kusan family once living near the mouth of the Coquille River in southwestern Oregon. Probably an Indian word with French spelling.

Dahkobeed (dah ko'bed)—Duwamish name for Mount Rainier.

Dalles, The (dalz)—An Oregon city on the bank of the Columbia River. The name is from the French dalle, meaning "flagstone". It was applied to the narrows of the Columbia by French-Canadian employees of the North West Fur Company and the Hudson's Bay Company. The word meant to them "river rapids swiftly flowing through a narrow channel over flat rocks".

Doquebuth (do' que buth)—Puyallup name for the Changer.

Dosewallips (do se wol' ups)—A river flowing from the Olympic Mountains into Hood Canal, western arm of Puget Sound.

Duwamish (du wa'mish)—A small body of Salishan people once living along the Duwamish River, on the present site of Seattle. The word means "the people along the river".

Enumclaw (e' num claw)—Thunder.

hiaqua (he a' qua)—Shell money and ornaments highly prized by the Indians of the Pacific Northwest coast. Chinook jargon.

Hoh (hoh)—A small tribe, or subtribe of the Quillayute, living near the mouth of the Hoh River on the Washington coast.

Kalapuya (kal a poo' ya)—A group of related tribes living formerly in the Willamette Valley of western Oregon. Also the language spoken by those tribes. (Spelled also Calapuya, Kalapooia, Calappooia.)

Kalispel (kal' i spel)—A Salishan tribe in northern Idaho and northeastern Washington.

Kamiakin (ka mi' a kin)—Chief of the Yakima and of federated tribes in the 1850's.

Keechelus (kech 'e lus)—A lake in the Cascade Range in Washington, near the summit on U.S. Highway 10.

Kittitas (kit' ti tas)—A flat valley surrounding the present city of Ellensburg, Washington, once the territory of the Kittitas tribe.

Klah Klahnee (klah klah' ne)—The Three Sisters peaks in central Oregon; "three points" in the language of the Warm Springs Indians.

Klallam (klal' lam)—A Salishan tribe on the Washington coast, along the Strait of Juan de Fuca. (Also spelled Clallam.)

Klamath (klam' ath)—A tribe of southern Oregon, near Crater Lake; their principal villages were on Upper Klamath Lake.

Klickitat (klick' i tat)—A Shahaptian tribe of southwestern Washington, once living mainly along the headwaters of the Cowlitz, Lewis, White Salmon, and Klickitat rivers.

klootchman (klootch' man)—Chinook jargon for "woman".

Komo Kulshan (ko' mo kul' shan)—Lummi and Nooksack name for Mount Baker. It means "white, shining mountain" or "great white watcher".

Kookooskia (koo koos' ki a)—The Clearwater River in northern Idaho; the Nez Perces lived along it. The name means "clear water".

kouse (kowse, rhyming with "house")—Chinook jargon for a plant of the parship family; the root was second to the camas in importance to the Indians of the Pacific Northwest. Often called biscus-root today. Botanical name—Lomatium.

Kwatee (kwa te')—The Changer in the Quinault myths. Esau Penn and Leven Coe pronounced it with a very guttural K and prolonged ee.

Lapush (la poosh')—Indian village at the mouth of the Quillayute River. The name is probably a corruption of the French la bouche, "the mouth".

Latourell (la tor el')—Waterfall along the Columbia Gorge, Oregon side. Named for a pioneer in the locality.

Llao (la' o)—High cliff overlooking Crater Lake Named for a spirit that once lived in the lake (Klamath mythology).

Loo-wit (loo wit')—Mount St. Helens, a volcanic peak in the Cascade Range in Washington. Last eruption in 1842.

Lummi (lum' mi)—A Salishan tribe living formerly on some islands in northern Puget Sound and on the adjacent mainland.

Makah (ma kah')—A tribe in the extreme northwest corner of Washington, the only tribe of Wakashan stock in the United States. The word means "cape people".

Mazama (ma za'ma)—A prehistoric mountain in southern Oregon, in the caldera of which Crater Lake is now. The Spanish name, meaning "mountain goat," was applied to it by the Mazamas, an organization of mountain climbers in the Pacific Northwest.

Memaloose (mem'a loos)—The largest of several burial islands in the Columbia River, situated near The Dalles. Lewis and Clark called it "Sepulcher Island", because of the thirteen burial huts they counted on it.

Methow (met' how)—A Salishan tribe of eastern Washington, once living between Lake Chelan and the Methow River.

Metolius (me tol' i us)—A river in west central Oregon. Its source is large springs at the base of Black Butte.

Modoc (mo' doc)—A tribe related to the Klamath, once living in southern Oregon and adjacent California.

Multnomah (mult no'mah)—(1) A Chinookan tribe that formerly lived on and about Sauvies Island in the lower Columbia River; it probably has been extinct since sailors brought an epidemic of measles in 1832. (2) All the tribes once living along or near the lower Willamette River, Oregon. (3) A waterfall of the Columbia Gorge.

***Nespelem** (nes pe'lem)*—A Salishan tribe that once lived along Nespelem Creek, a tributary of the upper Columbia River, in northeastern Washington. The name means "desert country".

Nez Perce (nez purs')—A large Shahaptian tribe once living in what is now southeastern Washington, northeastern Oregon, and central Idaho. The French word means "pierced nose", but since these Indians never pierced their noses, it seems likely that nez presse ("flattened nose") was intended by the French-Canadian traders.

Nisqually (ni skwol'li)—A Salishan tribe and a river near the southern end of Puget Sound.

Nooksack (nook' sak)—(1) A river in northwestern Washington flowing from Mount Baker into Puget Sound. (2) A Salishan tribe formerly living along the Nooksack River. The name means "mountain men".

Nootka (noot'ka)—The language of several tribes once living on and near Vancouver Island, British Columbia.

Okanogan (ok a nog' an)—(1) A river in north central Washington and adjacent British Columbia, a large tributary of the upper Columbia. (2) An important division of the Salishan family formerly living along the Okanogan River and along Okanogan Lake in British Columbia.

***Ozette** (o zet')*—A lake in the northwest corner of the Olympic Peninsula; on its shores was a village of the Makah or of a separate tribe.

Pahto (pah to')—Mount Adams, a major peak of the Cascade Range, in southwestern Washington. The word means "standing high". The mountain is called Klickitat in some myths.

Palouse (pa loos')—(1) A small river in southeastern Washington, tributary to the Snake River. (2) A Shahaptian band once living along the Palouse River. (3) A large area of land in southeastern Washington thought to have been called pelouse, "the grass lands", by French-Canadian voyageurs. The Palouse River flows through it. The tribal name is usually spelled Palus.

Puyallup (puyal'lup)—An important Salishan tribe once living along the Puyallup River and adjacent Puget Sound. (According to Henry Sicade, Puyallup means "generous people"; according to Elwood Evans, it means "shadows from the dense shade of the forest".)

Queets (kwets)—A small tribe or subdivision of the Quinault, along the Queets River on the Washington coast.

Quillayute (kwil'layute)—(1) A river only six miles long, in Washington; the fishing village of Lapush is at its mouth. (2) Often spelled Quileute—a Chimakoan tribe living along the Quillayute River.

Quinault (kwin alt')—A Salishan tribe living along Lake Quinault and on the Washington coast between the Quinault River and the Chehalis River.

Salishan (sa'lish an)—Pertaining to an American Indian linguistic family which includes more tribes of Washington than any other linguistic family does.

Samish (sa'mish)—A Salishan division once living along the Samish River and Samish Bay of the northern Puget Sound region.

Sanpoil (san poil')—A Salishan tribe along the Sanpoil River and the Columbia immediately below the Big Bend. Sanpoil is a corruption of the name of the principal village of the tribe.

Santiam (san'ti am) — A tribe of the Kalapuyan family once living along the Santiam River in western Oregon.

Seatco (Se at'co)—An evil spirit (or evil spirits) greatly feared by the Indians of the Washington and Oregon coasts.

Shahaptian (sha hap'ti an)—Pertaining to an American linguistic family which included, among other tribal groups, the Klickitat, Nez Perce, Walla Walla, Palouse, Umatilla, and Yakima. (Also spelled Sahaptin and Sahaptian.)

Shasta (shas'ta)—(1) A tribe of the Hokan linguistic stock formerly living in southwest Oregon and adjacent California. (2) A volcanic peak in northern California.

Shuksan (shuk'san)—A high peak in the northern part of the Cascade Range, near Mount Baker. The name means "the place of the storm wind".

Si (si)—A peak in the northern part of the Cascade Range.

Siskiyou (sis'ki yu)—(1) A mountain range in southern Oregon and northern California. (2) The chief invited to the "Potlatch on the Oregon Coast".

Skokomish (sko ko'mish)—A Salishan tribe formerly living at the mouth of the Skokomish River, which flows into the northern end of Hood Canal. The name means "river people".

Snohomish (sno ho'mish)—A Salishan tribe once living on the south end of Whidbey Island and along the adjacent east coast of Puget Sound. The city of Everett, Washington, is at the mouth of the Snohomish River.

Snoqualmie (sno kwol'me)—(1) A Salishan tribe along the upper branches of the Snoqualmie River, western Washington. The name means "people who came from the moon". (Spelled also Snuqualmi.) (2) Snoqualmie Falls, a 270-foot cataract in the northern Cascade Range, near U.S. Highway 10.

Spokane (spo kan')—A Salishan tribe or group of tribes formerly living along the Spokane River in the area of the present city of Spokane.

Squamish (skwa'mish)—A Salishan tribe living along Howe Sound, British Columbia.

Stehekin (steee he'kin)—A small mountain river which flows into the head of Lake Chelan. The name means "the way" or "pass".

Steilacoom (still'a kum)—A small lake near Tacoma, Washington. The name is a corruption of the name of an Indian chief.

Stillaguamish (still a gua'mish)—A Salishan tribe once living along the Stillaguamish River in northwestern Washington. The name means "river people".

Suquamish (su kwa'mish) — A Salishan tribe formerly living on islands west of Seattle and possibly along the adjacent shores of Puget Sound.

Swinomish (swin'o mish)—(1) A Salishan tribe once living on Whidbey Island, Puget Sound, and the adjacent mainland. (2) An Indian reservation in northwestern Washington.

Tacobud (ta ko'bud)—Nisqually name for Mount Rainier.

Tahmahnawis (tah mah'na wis)—A word from the Chinook jargon, both noun and adjective, meaning "supernatural", "supernatural power", "beings endowed with supernatural power", "anything beyond human understanding".

Taholah (ta ho'lah)—Indian village on the Washington coast, at the mouth of the Quinault River.

Takkobad (tak ko'bod) — Puyallup name for Mount Rainier.

Tatoosh (ta toosh')—A small island one-half mile off the Washington coast, at the entrance to the Strait of Juan de Fuca. Named for the Indian chief who welcomed Captain John Meares in 1788.

Toppenish (top'pen ish)—A band of Yakima or of Klickitat formerly living on Toppenish Creek, a branch of the Yakima River. The name means "people of the trail coming from the foot of the hill".

Tyee Sahale (ti e sah'ha le)—Chinook jargon for "chief up above", used by missionaries for the Christian concept of God. Often interpreted as the "Great Spirit".

Umatilla (u ma til'la)—A Shahaptian tribe once living along the Umatilla River in northern Oregon and along the adjacent banks of the Columbia River. The name means "lost of rocks", or "water rippling over sand".

Umpqua (ump'kwa)—An Athapascan tribe, long extinct, formerly living along the Umpqua River in southwestern Oregon.

Vashon (vash on')—An island in Puget Sound, named in 1792 by Captain Vancouver in honor of a friend in the British Navy.

Wallowa (wol lou'wa)—A mountain range, a lake, and a river in northeastern Oregon. The name is a Nez Perce word for the particular kind of fish trap the Indians used in the Wallowa River.

Wapato (wa'pa to)—An Indian family of the Chelan group, living near the south end of Lake Chelan.

wapato (wa'pa to)—A tuberous root, eaten boiled or roasted by almost all North American Indian tribes. In the Chinook jargon, a plant still called wapato; also called broad-leaved arrowhead and Indian potato. Botanical name—Sagittaria. (Also spelled wapatoo, wappato, wapata.)

Wasco (was'co)—A Chinookan tribe along the Columbia River, near the present city of The Dalles, Oregon.

Wenatchee (we nach'e)—A tributary of the Columbia River, in central Washington, and the Salishan people once living beside it. The name means "issuing from a canyon".

Whulge (whulj)—Puget Sound. The name means "salt water".

Willamette (wil lam'et)—A river of western Oregon, flowing northward into the Columbia. Portland is at its mouth. From Wal lamt', Indian name for a place on the west shore of the Willamette, near Oregon City.

Wishram (wish'ram)—A Chinookan tribe on the Washington side of the Columbia River, immediately opposite the Wasco.

Wyeast (wi est')—Mount Hood, the highest peak in Oregon.

Yakima (yak'i ma)—An important Shahaptian tribe of central Washington, once living along both sides of the middle Columbia River and along the northerly branches of the Yakima and Wenatchee rivers.

First Aid Chart

AILMENT	PLANT common and botanical name	DIRECTIONS FOR USE
Aches and Pains	Alder (Alnus oregona)	Rub the rotten wood on the body.
	Devil's Club (Oplopanax horridum)	Cut the thorns off and peel the bark. Boil the infusion and wash the limb affected with rheumatism.
	Nettles (Urtica Lyallii)	Soak the stalk in water and rub body.
	Western White Pine (Pinus Monticola)	Boil very young shoots and bathe in this water.
Allergies	Sneezeweed (Helenium Hoopseii)	Blossoms crushed and used as an inhalant for hay fever.
Antidote and Emetic	Dog Plant (Salix Hookeriana)	Use the leaves as an antidote for shell-fish poisoning.
	Flowering Dogwood (cornus Nuttallii)	Peel bark and boil it.
Antiseptic	Douglas Fir (Psuedotsaga Taxifolia)	The bark is boiled and used on infections.
Astringent	Salmon Berry (Rubus spectabilis)	Boil the bark in sea water. Use the brew to clean infected wounds, especially burns.
Burns	Thimbleberry (Rubus parviflous)	Powder the dry leaves and apply them to burns to avoid scar.
	Hemlock (Tsyga heterophylla)	The pitch is applied to sunburn, also used for chapping.

Hiccoughs	Juniper (Juniperus scopulorum)	Make tea from the Juniper berry.
	Valerian (Valeriana septentrionalis)	Make tea from the roots and drink to relieve hiccoughs.
Measles	Licorice fern (polypedium vulgare)	Crush rhizome, mix it with young for needles, boil it and drink the infusion.
Nosebleed	Nettle (Urtica Lyallii)	Peal the bark and boil it as a cure for nosebleeds.
	Alum Root (Heuchera parvifolia)	Root pounded up and used wet to apply to sores and swellings.
Sores	Four O'clock (Hesperonio retrorsa)	For sores dry the root in the sun. Grind into powder, peel scab, blow on powder.
	Honeysuckle (Lonicera interrupta)	Leaves used to wash sore or pound raw root and apply them to swelling.
	Horse-Tails (Equisetum arvense)	Dried and burned and ashes used on sores and sore mouths.
	Plantain (Plantage major)	Tea is made from whole plant and poultices of plant for battle bruises. Also raw leaves mixed with those of wild clematis and apply to wounds.
	Red Elderberry (Sambucus callicarpa)	Mash the leaves, dip the pulp in water and apply to infected area for blood poisoning.
	Trillium (Trillium ovatum)	Scrape the bulb with a sharp rock and smear on a boil to bring it to a head.
	Wild Currant (Ribes aureum)	Grind bark for poultice. When skin turns yellow it is strong enough.
Colds, Coughts and Sore Throats	Alder (Alnus Oregona)	The bark is boiled and made into tea. Drink for colds.
	Indian Balsam (Leptotaenia multifida)	The roots are dug after the seed is ripe. They are cut into chips like small carrots and strung on a line to cure in the shade. Tea is made from the chips. For coughs and flu.
	Nettle (Uritca Lyallii)	Rubbing with nettles is good for colds or it can be made into tea and drunk for colds.
	Wild Rose (Rosacae species)	Tea can be made from the roots for colds or boil the roots with sugar and take it by the spoonful as a remedy for sore throat.
	Licorice Root (Glycyrrhiza lepidota)	Root chewed for strong throat for singing.
	Licorice Fern (polypodium vulgare)	Rhizome roasted, peeled, chewed and juice swallowed for coughs.
Deodorant	Bracket Fungus (Fornes)	Scrape it on a sharp rock and use the powder as a body deodorant.
	Devil's Club (Oplopanax horridum)	Dry the bark and pulverize to use as a perfume, baby talc or deodorant.

Fever and Headache	Clematis, white (clematis ligusticifolia)	Steep white portion of bark for fever.
	Cleome, yellow Bee plant (Cleome surralata)	Make tea from whole plant.
	Skunk Cabbage (Lysichitum Americonum)	Use leaves on the head for headache.
	Wormwood (Artemisa heterophylla)	Steep leaves in a basket and put next to baby's skin to reduce fever.
Gargle	Oregon Grape (Berberis Aquifolium)	Prepare a tea from the roots.
	Western Red Cedar (thuja plicata)	Boil the buds of the cedar. Cool and use for gargle.
	Willow (salicaceoe)	Boil bark and gargle.
Stomach Disorders	Cascara (Cascara sagrada)	Peel the bark toward the ground. Mix a handful of innerbark in a quart of water. Use as a laxative.
	Chokecherry (Prunus demissa)	Dried cherries pounded and mixed with dry salmon and sugar for dysentery.
	Crab Apple (Pyrus diversifolia)	It is peeled and soaked in water which is then drunk for diarrhea.
	Alder (Alnus Oregono)	The cones and catkins chewed as cure for diarrhea.
	Deer Fern (Struthiopteris spicant)	Chew the young leaves for colic.
	Field Horsetail (Equisetum arrense)	Eat the heads of the reproductive shoot raw for diarrhea.
	Maidenhair Fern (Adiantum pedatum)	Chew the leaves for stomach trouble.
	Salal (Gaultheria Shallan)	Chew the leaves for heartburn and colic.
	Water Parsley or Wild Celery (Oenanthe sarmentosa)	Pound the root between stones and use it as a laxative. Very potent.
	Wild Cherry (Prunus emarginata)	Boil the bark. Drink the liquid as a laxative
	Wood-sorrel (axalis oregana)	Boil the leaves in water and drink as a cure for "summer complaint."
Whooping Cough	Burdock (Arcticum minus)	Boil the roots and drink the infusion.

Indian Beadwork

American Indians have long been known for their rich and beautiful beaded art work based on a love of the natural environment. Indians have used beads to decorate their clothing since before the coming of the white man. Beads were made out of shells, claws, stones and bones rubbed to shape using sandstones. Often beads were strung together and used as trading items. The early European explorers saw the sale of beads as a good way to make money. The explorers brought glass beads to the Indians from Europe in the 1600's. Boughten beads eliminated the need to make beads and their uniform sizes made beading faster and smoother.

The Indians being out-of-doors people use natural colors, green, blue, yellow, orange, red and black. The designs are also taken from the Indians' natural surrounding and are usually triangles, squares, crosses and circles. They use these natural shapes to create beautiful work.

Three types of beading methods are used: loombeading, lazy stitch and applique stitch. These beading methods are used in making headbands, bracelets, necklaces, belts and vests.

Loom beading is the easiest to do and therefore, will be the topic of this pamphlet. A beginner can make a lovely necklace, headband or bracelet on his first day.

Materials needed

1 loom (bought for about $1.50 at a craftshop or homemade).
1 spool linen thread for stringing the loom; white works best for most colors.
1 spool nylon thread for beading and finishing.
seed beads—two or three colors, 25c a package or tube.
scrap wood and nails for making a loom.
leather and felt for mounting the finished work.

Construction of the loom

The size of the loom can vary depending on the width and length desired for a project. For small projects such as necklaces, bracelets, and headbands a loom 2½ inches wide and 8 inches longer than the finished project will work nicely. A loom built out of scrap wood uses three pieces of wood. The base piece is laid out flat with two 2-inch high blocks placed 1 inch from each end. Hammer a row of small finishing nails ¼ inch apart along the top of the blocks to hold the looming strings. On the blocks on each end of the loom nail one nail around which to wrap the ends of the strings.

Boughten looms

Boughten looms are very inexpensive and have the advantage of a roller bar. The roller bar makes it possible to increase the length of the project.

Actual work

Three important steps before beginning will help you in beading. The first is to graph (draw out) your design on graph paper. Show the various colors you want to use. The second step in making a nice finished project is to use beads of the same size. The third is using two or three colors and a fairly simple pattern for your first try.

To begin the work cut eleven linen strings (if ten beads are used, an extra string is always needed to secure the bead -). The linen strings should be eight inches longer than the finished product or long enough to reach the nails. Place the loom facing you, lengthwise to make beading easier. Thread the beading needle with nylon string. Tie the thread securely to the first string on the left side of the loom. Now look at your drawing, count out the number of beads needed for row one, string them on the nylon thread. Lay the beads underneath the linen threads and space them between the linen threads. Press the beads up with the index finger on your left hand. Pass the needle through each bead on the top of the linen threads. Repeat this for every new row using the graph paper so you know what color comes next.

To end the project tie the nylon threads securely around the linen threads four or five times.

Finishing the project

Once you have completed your design, cut the strings of the linen threads as close to the nails as possible. Lay the finished beaded project down and tie the loose linen threads together in groups of two. Cut the extra thread, leaving about ¼ inch of linen thread on each end. Then sew the finished design on felt or leather backing, hiding the loose threads between the beaded work and the backing.

Making a chain for the necklace

You need nylon thread twice the length of the finished chain.

Make the first chain the length of the necklace. Make a return row of the same colors and go through the eleventh bead or odd colored bead. Sew the chain onto the project backing.

1974 Materials Section Additions

Indian Recipes
Totem Pole Figures
Indian Initials
Stick Game Information
Indian / Non-Indian Cultural Values
Aspects of Native American Thought
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BEEF JERKY: 1 part salt, 1 part sugar, mix well. Use flank steak. Cut meat into pieces 2"x10" (may be longer or shorter) cutting with the grain of the meat. Rub with salt and sugar moisture and let stand in cool place 6 to 8 hours. After elapsed time, rinse with cold water. Allow to dry at room temperature, about one hour. Hang over wires of racks, not close together, about one half inch apart. Use a pit fire or an electric smoker. Smoke for 12 to 16 hours.

INDIAN FRY BREAD: 2 cups flour — salt to taste
1 Tablespoon baking powder
2 Tablespoons oil
2 Teaspoons sugar

Add water to consistency of biscuits. Knead.

Make into biscuit size patty.

Poke hole in center with finger or fork.

Fry in ½" fat in skillet.

Totem Poles with the Stories They Tell

By Boma

Vancouver, B.C., Canada The Northwest Coast Indians believed that in the beginning all living things shared the world in a state of equality and mutual understanding. They spoke the same language and the difference between them was in their superficial external appearance. If, for convenience, the form underneath was identical with a human form. This allowed a human to live with birds and animals and return with their secrets to hand on to his people.

From this belief, the Indians developed a series of legends and myths, many of which are illustrated in their totem pole carvings.

On a single pole there might be illustrated one simple tale or several events in tribal history, legendary or actual. Almost every tribe and clan prized at least one story of an encounter between an ancestor and a spirit, usually in the guise of an animal. Following a series of exciting adventures, the man would be granted the right to adopt the animal as his crest. His descendents inherited this right, and so carved a stylized and abstract likeness of their badge on their poles.

The following are brief descriptions of the mask personalities which appear on most poles.

WHALE, the much-feared Ruler of the Deep, can be recognized by his dorsal fin. Understandably, among a people who depended on the sea for their staple food, Whale usually was the villain of Indian legends. One tale deals with the kidnapping of a beautiful young girl by Whale. Her husband was able to rescue her only with the assistance of friendly birds and animals, and after practicing black magic. It was a common belief that should a fisherman drown, his spirit would return in the guise of a Whale. To insure a good catch, the Indians would precede each fishing trip with a dance to the Killer Whale to show their goodwill.

RAVEN, centre of many legends, is a rogue—mischievous, sly, thieving. Despite these characteristics, he was an asset. One legend states that he stole the salmon from the Beaver by rolling up their lake, absconding with it, and letting the salmon loose in the rivers, thus giving the Indians their staple food. He is also credited with stealing the sun from the chief who kept it hidden in a box. He managed this by turning himself into a pine needle, arranging to be swallowed by the chief's daughter and thus being born into the chief's house as his grandson. A pampered child, he finally persuaded his doting grandparent to give him the sun to play with. Seizing his opportunity, he changed himself back into Raven, flew through the smokehole and flung the sun into the sky to provide light. Because of this legend, Raven is often depicted with a disk in his straight beak.

WASGO (Or SEA WOLF). The legend of Wasgo concerns a young gambling man with a nagging mother-in-law. Dressed in the skin of a sea monster, he caught various fish by night, until he was finally overpowered by a pair of whales. He returned only to take his wife to an underwater home. Good luck will come to any fortunate enough to see him, his wife, or their offspring, the "Daughters of the Creeks." Wasgo is depicted with the head of a Wolf, but the fins of a Killer Whale.

BEAVER is always indicated by prominent teeth and a cross-hatched tail. His patience, wisdom, and craftsmanship earned respect among the tribes, although his cunning ways caused him to be held in some awe. One legend states that it was Beaver who felled trees for the first Indian's home, and another credits him with bringing fire to the Indians. The Beaver is a prized crest of the Eagle Clan, won after a variety of legendary incidents had occurred in which Eagle was the victor.

FROG was often used as a guardian symbol because of his tendency to croak a warning when anything approached. He also was credited with the ability to draw out evil supernatural powers with his tongue, hence he was sometimes carved with a very long one. He figured often in legends dealing with a common theme—that if one member of a community was needlessly cruel to an animal, the whole community would suffer in a violent manner.

BEAR, as a symbol of earthly power, was sometimes used to indicate the authority of a chief. His short snout, large teeth and paws make him an unmistable figure, representing a particularly great force and might. One crest, often seen, pictures Bear Mother with her two cubs. This illustrates the myth of the Indian maid who was captured by a Bear, turned into one herself, and married to the son of the chief. She had two sons who were endowed with supernatural powers and who were able to take the form of Bear or Human at will. She was finally rescued by her brother and returned to her people.

EAGLE was a symbol of wisdom, authority and power. One legend concerns a young man of the Bear clan, punished by his chief by being set adrift in a canoe. The Eagle chief rescued him and permitted him to marry his daughter. Many adventures followed. During one of these, Bear, exhausted by his efforts to subdue and capture a sea creature, is assisted by his Eagle wife.

THUNDERBIRD, lord of the skies and source of the elements, was credited with animal, human and supernatural powers. Legend explained that when storms occurred, Thunderbird was capturing Whale, his only enemy and favorite food. As he sailed over the ocean, looking for his prey, the spread of his gigantic wings would darken the sky. Then, sighting Whale, he would swoop down and thunder was in the flap of his mighty wings and lightning was the flash of his eyes or the fire from his tongue, as he pierced his victim before carrying him off to a mountain retreat. To the Indians, Thunderbird was a great helper and assisted them in many ways. Recognized on totem poles by his long, curved beak. Thunderbird is one of the best-known crests in Indian carving.

"Initials That Are Frequently Used In Indian Circles"

ABC — American Before Columbus
AIM — American Indian Movement
AIO — American for Indian Opportunity
ARROW — National Organization Washington, D.C.
BANAC — Bay Area Native American Council
BIA — Bureau of Indian Affairs
BILAMINCO — Billings American Indian Council
CAP — Community Action Program
COP — Career Opportunity Program
CRDI — Civil Rights Desegregation Institute
EEO — Equal Education Opportunity
EEO — Equal Employment Opportunity
ESEA — Elementary Secondary Education Act
HEW — Health, Education, and Welfare
HS — Head Start
HUD — Housing and Urban Development
ICAP — Indian Community Action Project
IPHS — Indian Public Health Service
ITPB — Inter-Tribal Policy Board
JOM — Johnson-O'Malley
MIUS — Montana Indian United Scholarship
MUIA — Montana United Indian Association
NAIA — National Association of Indian Affairs
NAIL — Native American Indian League
NAIWA — North American Indian Women's Association
NAWAC — Native American Women Action Corps
NCAI — National Congress American Indians
NCIO — National Council on Indian Opportunity
NIEA — National Indian Education Association
NITRAC — National Indian Training and Research Center
NIYC — National Indian Youth Council
NTCA — National Tribal Chairman Association
NWAT — Northwest Affiliated Tribes
NYC — Neighborhood Youth Corps
OE — Office of Education
OEO — Office of Economic Opportunity
OIO — Oklahomans for Indians Opportunity
PHS — Public Health Service
SEOO — State Economic Opportunity Office
TST — Tri-States (Idaho, Montana, and Wyoming)
UNA — United Native Americans
USS — United Scholarship Service

Here's How The Stick Game Is Played

The stick game is played with bones varied in size. The bones used by the women are, of necessity, smaller *in diameter and slightly shorter than* those used in men's games. The bones used by the men are approximately four inches in diameter. The British Columbia Indians make some of their game bones from walrus ivory and put sterling silver or gold caps on the ends.

The bones are made in sets of four and are of identical size and structure. They are made in two pairs. A pair of bones is comprised of one bone with a black strip in the middle and the other is plain white. The object of the game is to guess which hand holds the bone without the marking. For guessing wrong, the guesser's side is penalized one stick for each miss on each pair of bones. So if the guesser is unable to guess what is right (on both pairs) he must surrender two sticks to his opponents.

The game (official), consists of 21 sticks but in recent years nearly all tribes have reduced the number of sticks, usually by mutual consent of the participants, to 11 or 15. This is done in the interest of shortening the time element required to play a game so that the outcome of the game may be determined much sooner.

WAGERS

First of all, after two teams have agreed to play against one another, a call of individual cash wagers is made. Usually, one member on each side carries a notebook or blank paper on which individual wagers are recorded. The cumulative wagers are totaled and after a reasonable period of time, the wagers are matched and the money wrapped in a large handkerchief or scarf and placed on the ground midway between the two teams.

Before Indians learned to write the English language, the team captains committed the individual wagers to memory and when the game was won the winnings were wagered on the outcome of the games.

The official game consists of 21 sticks with sharp points at one end. While the games presently played consist of 11 sticks we shall describe the official game of 21 sticks since the same rules apply. At the outset, the sticks are distributed two to a side and one stick imbedded by its point in the ground midway between the two teams. Each team leader then imbeds in the ground each of the ten sticks allowed each team. These sticks are arranged in a neat row in front of the pounding board.

FOUR BONES

At many of the games, each team leader usually has a set of four game bones which he desired to be used as the official game bone. This is decided later when the two leaders carry on a guessing contest to determine which side has taken possession of the middle stick. This middle stick is called the "kick" stick a recent vernacular expression apparently derived from the modern day kick-off ceremonies observed at football games.

On a contesting for the kick stick, each team captain takes a pair of bones and conceals them under a hat, scarf, blanket or shirttail and brings the hands out of concealment after he had decided which hand shall hold the important plain white bone. Each team leader then guesses. If one team leader correctly guesses and the other team leader misses on his deduction, the winning team captain then acquires the middle stick for his side and also has the choice of deciding which set of bones are to be put into play for the duration of the game. His team also wins the right of being the first to start the chant. The chant is accompanied by the pounding of stick in unison on a pine board of a log pole.

POUND STICKS

After the chanting has commenced and the players begin pounding with their sticks, the team leader then hands out the bones, usually one pair to a player to the left of him and the other pair to a player to his right. However, this is not mandatory he can select any player of his choice to shake the bones.

The opposing leader must then attempt to guess the hands holding the plain white bone by the 2 players on the other team. When both pairs of bones are in possession of one team, the guesser may indicate his guess by any of four hand signs. He may point with his hand or index finger either to his right or left. That means that he is guessing that the players are holding the plain white bone in the left or right hand, depending on the direction of the guesser's pointing. Or he may point with his index finger pointing straight down which means that he is guessing that the opposing players are holding the plain white bones on the inside hands (i.e. that the player on the right facing the guesser has the white bone in his right hand and that the player to the left facing the guesser holds the plain white bone in his left hand). This is known as the inside guess. The other sign is made by the guesser extending his arm straight away from him with the palm up and the fingers closed with only the thumb and the index finger extended to make almost like a Churchillian sign of victory. This is the outside guess, and the guesser is rewarded by the relinquishment of the bones if the white bones are held in the offside or outside hands. If he succeeds in guessing on one pair, he is said to have scored a single and he scored a double if he guesses correctly on both pairs of bones. These hand signs are used in the Northwest. It is slightly different in the Southwest.

GUESSERS

The team leader is usually the only guesser throughout the entire game, but he may delegate the right to guess to any other member of his team. On the premise that they are not merely guessing some team leaders prefer to be designated and referred to as pointers. Game rules decree that the team leader must clearly indicate who is do the guessing or pointing so that the characters waving their hands and going through the motions of would-be guessers may be ignored.

The guesser pays a penalty of one stick for every miss and side cannot take up their chant until they have successfully guessed and acquired both pairs of bones. Then the other team leaders start guessing. The game's outcome is in doubt sometimes for long periods of time when the sticks change sides and the lead is frequently won and lost by each side. The game ends when one side gains possession of all sticks and they are declared to be the winners.

In an earlier paragraph, mention was made of the arrangement of the sticks. By this setup it would seem that a game could be finished in quick order if a side was unusually lucky by winning the kick stick at the outset and then going ahead and causing a series of misses and rapidly gaining possession of the ten sticks on their opponent's side. However, the rules are that when a team loses its initial ten sticks and the side having possession of the bones must then knock down a stick for every miss of its opponent from the row of sticks imbedded in the ground in front of the board. These sticks are then placed behind the board of the team in possession of the bones. One will note that in every game when a team acquired a stick or sticks, the sticks are placed together behind the board being used for beating purposes. The sticks standing upright can be considered technically to belong to both sides while they are still upright. Therefore, a team can lose the kick stick, its initial ten sticks in the possession of their opponents and still stay in the game and go on to win.

SUDDEN DEATH

After all of the upright sticks have been expended by wrong guesses, the sticks that have changed sides during the course of the game and are now behind the pounding board are then surrendered for each wrong guess. It is sudden from then on and the game ends when one side runs out of sticks. In some games, one player may have a long run of good luck and his opponents miss on every guess until they have lost all of their sticks. Such a player is then said to have made a home run. This is also a very recent vernacular expression.

In games that run longer than usual, players may leave the game and are replaced by other players who also have wagers placed on the outcome of the game. Many side bets are made between individuals after the pot has been closed to further betting. There are no bookmakers and one must promote his own bet by financing someone to call or match his bet. The stakes are placed in the open area between the two teams.

INDIAN CHANTS ADD TO GAME

We reach deep into our storehouse of Indian lore to tell you about this form of aboriginal canasta. This popular redskin game is more widely known in Washington, Idaho, Oregon, and Montana as the stick game. A number of the Puget Sound tribes in Washington, the Indians on Vancouver Island in British Columbia mainland, play the game at all of their celebrations. The game is also known in the Northwest as the bone game.

It is called the hand game among the Osages, Pawnees, Kiowas, Cheyennes, Arapahos and Comanches of Oklahoma, the Havasupais of Arizona, the Paintes of Nevada, the Utes of Utah, the various tribal groups of California, the Shoshones and Arapahos of Wyoming, the Navajo of Arizona and New Mexico, and the Apaches of Arizona and New Mexico.

In the Dakotas and Nebraska it is also known as the "moccasin game." We don't know why they appended that name on the game. We suspect that many Indians may have often left the game without the aboriginal foot apparel from which the game apparently derives its name in the particular area of the Indian country.

We have sometimes referred to it as aboriginal canasta because of its long lost history which has lost itself to antiquity among the North American Indians who avidly follow the ancient game of chance.

Our aged story tellers who passed on to the young the early folklore of the American Indians told about Coyote, that character who is said to have molded the future for the American Indians. Coyote is sometimes described as a hero of Indian culture and the alleged perceptive assistant of the Creator whereby the Coyote was dispatched to prepare the world for the coming of the Indians. Coyote is also described in legends as a first-rate scoundrel in many of the escapades narrated by the tribal elders.

In a number of the stories Coyote is described as engaging in games of chance and among them is the stick game. The Coyote stories are linked with the early folklore of the tribes all over the Indian country. Among the Navajo, the Coyote was respected because of his cunning. Oklahoma tribes have stories about the Coyote. Through achievements of some of his deeds, the Coyote was given the accolades of the tribes and in a few instances is portrayed as a contentious and very unsavory character.

As to the stick game or hand game, it can safely be said that the game is as old as the tribes. The Nez Perce of Chief Joseph's band engaged in stick games among themselves the evening of August 8, 1887, on the banks of the Big Hole River along a trail they had often used to go into the buffalo country in the Northern Plains. This was during the tribe's historic retreat while being pursued by General O. Howard.

It was on the morning of August 9 that Colonel John Gibbon and his command of regular Army and citizen troops pulled a surprise attack on the Indian camp and executed a slaughter which included at least 50 women and children, some being killed while they slept in their tepees.

To get back to our story of the stick game, we must relate another instance that occurred in southern Idaho about 1879 when the Bannockas and the Shoshones engaged in a big stake stick game. Both sides wagered their horses and other personal possessions. The winners emerged as owners of a sizeable herd of prized riding horses while the other side ended up completely unhorsed via the gaming route.

Stick game bones, with which the game is played, are highly prized and we have witnessed several occasions where the keepsakes of deceased Indians were being distributed at the traditional giveaways. These usually follow the death of a person who has gone into the Great Beyond. If the deceased had been in possession of stick game bones it was always presented to another tribal member known for his propensity for the stick game or one of its other synonyms—bone game, hand game, aboriginal canasta, etc.

One will see much hand waving or fluttering of hands on the part of spectators and individual players. Some wonder if they are making "medicine" for their team in attempting to befuddle the opposition.

There isn't much significance to the gesture often made by these people. In earlier days such antics were related to omnipotent spiritual powers. These supernatural powers were said to have been conveyed upon a person at early age after an appropriate vigil of several days' duration at some remote mountain fastness where "medicine" powers were acquired. The Puget Sound and British Columbia Indians frequently resorted to the waving of the hands in unison at the stick game. These gestures were employed in an endeavor to cast the opponents into a hypnotic or semi-comatose state at the mental level so that the opposition would not have full effectiveness during the course of the game.

Each side, especially if different tribes are contesting, has its own chant and rhythm. The chant is usually a chant of some early day medicine man whose name has been forgotten but his song is perpetuated by the followers of the ancient stick game. The stick game is the North American Continent's oldest game.

Practically all of the chants have their origin from the sacred songs of medicine men of yesteryear who have passed on to their reward, and even of the Indians who are still living. Many songs are derived from the individual medicine songs of Indians said to have supernatural powers conveyed upon them in their youth after they had observed a vigil during which they went without food and rest at some prominent mountain top or area specifically selected by a medicine man who sent out the young person in pursuance of a power that would serve as an occult aid throughout his life span.

At these vigils, it is said that bisons came to these people wherein they saw apparitions in the form of well -proportioned Indians with long flowing black hair who transmitted that song that was to be that individual's during his or her lifetime. While the apparition was that of an Indian, the power was derived from many things, it could be the sun, the moon, the animals, the birds, a cloud, thunder and lightning, or any animate or inanimate things. Some of the songs used in the stick games are the songs heard in the medicine dances held on the various Indian reservations of the Northwest and elsewhere.

Most of the chants or songs are rapid and brisk intonations. The California Indians, especially the Washos, have soft and slow chants which greatly differ with the songs of the tribes like that of the British Columbia Indians and others of the Northwest.

Some of the contests have been known to last as long as 24 hours and there was one game that lasted more than thirty-six hours at the old Broadway hopyard south of Yakima where hop pickers, before the era of picking machines, came from the Province of British Columbia and from several northwest Indian reservations.

INDIAN CULTURAL VALUES

Time is relative. Clocks are not watched. One does things as they are needed to be done. Often the family gets up as the sun rises and retires soon after the sun sets. "Indian Time" means when everyone gets there. A community meeting can be set for 1 p.m. and people will come as near that time as they wish. So the meeting actually may begin an hour or two later, and this bothers no one.

TODAY CONCEPT

Indian people generally live each day as it comes. Plans for tomorrow often are left until the future becomes the present.

PATIENCE

To have much patience and to wait is considered to be a good quality.

SHAME

The Indian groups often shame an individual, but once this is over no guilty feeling is held by the individual.

EXTENDED FAMILY

Aunts often are considered to be mothers. Uncles are called "fathers," and cousins are brothers and sisters of the immediate family. Even clan members are considered relatives, so Indian cultures consider many more individuals to be relatives than do non-Indians.

AGE

Respect is for the elders. Experience is felt to bring knowledge. So the older one is, the more knowledgeable he is. No effort is made to conceal white hair or other signs of age.

FEW MATERIAL THINGS

Members of the tribe often are suspicious of individuals who collect many material possessions. Some tribes even hold celebrations and give away most of their possessions to others as "love gifts." The Sioux enjoy such a practice.

GIVING

The respected member of many Indian cultures is the one who shares and gives all his wealth to others.

MAN LIVES IN PERFECT BALANCE WITH NATURE

The earth is here to enjoy. If man accepts this world as it is and lives as he should with it, there will not be sickness or lack of food.

NON-INDIAN CULTURAL VALUES

Time is important. Time is of the utmost importance. When a person says he will be somewhere at 10 a.m. he must be there at 10. Otherwise, he is felt to be a person who "steals" another man's time. More and more, non-Indians rush. It is felt among this culture to be good to use "time" to its fullest extent.

TOMORROW CONCEPT

Non-Indians constantly are looking to tomorrow. Such items as insurance, savings for college, plans for vacation, etc., suggest to what extent non-Indians hold this value.

ACTION

The man who is admired is the one who is quick to act. He gets things done rapidly and moves on to the next thing. To sit idly and let one's competitor pass him by acting more quickly is considered bad business.

GUILT

After an act is committed that a non-Indian feels to be wrong, he carries inside him the knowledge of having done something wrong. This terrible feeling may make one ill mentally and physically.

FAMILY

Biological family is of utmost important, and relationships are limited within this group.

YOUTH

Thousands of dollars are spent yearly for hair dyes, make-up, and other items that make older people look younger. Even whole towns have sprung up in the United States which advertise youthful living and that they are designed for "senior citizens."

SAVING

An individual with the quality of "thrift" is felt to have acquired a value worth much.

MAN CONTROLS NATURE

Constantly this culture searches for new ways for control and mastery of the elements around him. Artificial lakes are made; natural waters are controlled; electricity is generated and controlled. Such accomplishments are looked upon with pride.

"The Most Significant Aspects of the Native American Thought That Create Problems for the Non-Indian Reader," from *Literature of the American Indian* by Sanders and Peek, pp. 116-117.

1. The ceremonial pattern that includes the four world directions (east, west, south, north) which are analagous to the four planes of the human body (front, back, left, right) creates the repetitions and pairings in both song and story.

2. The ceremonial pattern emphasizes pairings of words, colors, animals, expressions, stanzas. The sort of pairing obvious in light and dark, yellow and white, sun and rain, land and water rises out of the idea of duality most apparent in Father Sky and Mother Earth. Just as the closed couplet in English versification creates a sense o completion, so does this rhyming sounds but of rhyming thoughts."

3. The magic of words creates incantation in such a poem as this Crow war song:

   Whenever there is any trouble
   I shall not die but get through.
   Though arrows are many, I shall arrive.
   My heart is manly.

   The poem is not an assertion that the singer will survive nor a declaration that he is brave. Through the magic of the words, he assumes command, he sings for power—and achieves it. Articulation will cause the formulated phrase to become reality. The poem is a prayer; the prayer becomes incantation; incantation creates granting.

4. Visions come in dreams and are messages from those nonliving forms in Wah'kon-tah. Invested with power, they are made operative in the utterance. Dream songs are, ordinarily, brief.

5. Every living creature (man, rabbit, wolf, tree, bear) and every object (rock, river, mountain) as well as each physical force (wind, water, light) or abstract quality (death, disease, hunger, thirst) has spirit that personifies it. This is most easily seen in the religious accounts. It is not **the** Hare or **the** Raven which acts, it is Hare or Raven —the spirit of the creature.

6. Authorship of a poem is not possible. Though a man may own his poem or song, he does not create it himself. It becomes his through Wah'kon-tah, a lesser divinity, or an elder—alive or dead. We can, then, only attribute the poem to the poet's culture: Ojibwa (Chippewa), Cherokee, Navajo, etc.

Guidelines for Evaluating Books About American Indians

The following were developed by the participants in the Library Services Institute for Minnesota Indians, conducted by the Minnesota State Department of Education and the University of Minnesota College of Education, Summer 1969.

1. Would the book help an Indian identify with and be proud of his heritage?

2. Does the book express Indian values? Might the book help an Indian reader to reconcile his own values with conflicting ones?

3. How might the book affect the non-Indian reader's image of Indian people? Does it foster a positive or a negative image of the American Indian?

4. Is the book sympathetic to the distinctive characteristics of Indian culture? In terms of whose values and attitudes is Indian culture being evaluated? His own or those of another culture?

5. Do the illustrations authentically depict Indian ways of life?

6. Is the image of the Indian presented one of a real human being, with strengths and weaknesses, who acts in response of his own nature and his own time?

7. If fictional, are the characters realistically developed? Are situations true or possibly true to Indian ways of life?

8. Are the images of the Indian stereotyped? Of stereotyping, Alvin M. Josephy, Jr. says in his book, THE INDIAN HERITAGE OF AMERICA (Knopf, 1968, p. 8):

> "More common among most whites are the false understandings and images which they retain about Indians. For many, the moving pictures, television and comic strips have firmly established a stereotype as the true portrait of all Indians: the dour, stoic, warbonneted Plains Indian, he is a warrior, he has no humor unless it is that of an incongruous and farcical type, and his language is full of 'hows', 'ughs', and words that end in 'um'. Only rarely in the popular media of communications is it hinted that Indians too, here, and are, all kinds of real, living persons like any others and that they included peace-loving wise men, mothers who cried for the safety of their children, young men who sang songs of love and courted maidens, dullards, statesmen, cowards, and patriots. Today there are college-trained Indians, researchers, business and professional men and women, tourists, ranchers, teachers, and political office holders. Yet so enduring is the stereotype that many a non-Indian especially if he lives in an area where Indians are not commonly seen, expects any American Indian he meets to wear a feathered headdress. When he sees the Indian in a conventional business suit instead, he is disappointed!"

9. Does the book present both sides of the event, issue, problem, etc.? Does the book contain any factual errors or misleading information? Does it perpetuate myths about the American Indian?

10. Are loaded words (i.e., chief, savage, buck, squaw, redskin, etc.) used in such a way as to be needlessly offensive, insensitive, inappropriate?

11. Does the book put the contributions the American Indians have made to Western civilization in rightful and accurate perspective?

12. That additional information might be needed to make the book more relevant, useful, or to present both sides? Is comparable information presented more effectively in another book?

13. Is the author qualified to write a book dealing with American Indians?

14. Has the book been reviewed or evaluated by a person who is knowledgeable about American Indians as well as about the subject of the book?

15. Where and how might this book be used in a school curriculum to increase awareness and understanding of the American Indian?

"Indian Education: A National Tragedy — A National Challenge"
SUMMARY OF HISTORICAL FINDINGS

HEARINGS BEFORE THE SPECIAL SUBCOMMITTEE ON INDIAN EDUCATION, UNITED STATES SENATE 1969.

I. Policy Failure

The dominant policy of the Federal Government towards the American Indian has been one of coercive assimilation. The policy has resulted in:

A. The destruction and disorganization of Indian communities and individuals.

B. A desperately severe and self-perpetuating cycle of poverty for most Indians.

C. The growth of a large, ineffective, and self-perpetuating bureaucracy which retards the elimination of Indian poverty.

D. A waste of Federal appropriations.

II. National Attitudes

The coercive assimilation policy has had a strong negative influence on national attitudes. It has resulted in:

A. A nation that is massively uninformed and misinformed about the American Indian, and his past and present.

B. Prejudice, racial and intolerance, and discrimination towards Indians far more widespread and serious than generally recognized.

III. Education Failure

The coercive assimilation policy has had disastrous effects on the education of Indian children. It has resulted in:

A. The classroom and the school becoming a kind of battleground where the Indian child attempts to protect his integrity and identity as an individual by defeating the purposes of the school.

B. Schools which fail to understand or adapt to, and in fact often denigrate, cultural differences.

C. Schools which blame their own failures on the Indian student and reinforce his defensiveness.

D. Schools which fail to recognize the importance and validity of the Indian community. The community and child retaliate by treating the school as an alien institution.

E. A dismal record of absenteeism, dropouts, negative self-image, low achievement, and, ultimately, academic failure for many Indian children.

F. A perpetuation of the cycle of poverty which undermines the success of all other Federal programs.

IV. Causes of the Policy Failure

The coercive assimilation policy has two primary historical roots:

A. A continuous desire to exploit, and expropriate, Indian land and physical resources.

B. A self-righteous intolerance of tribal communities and cultural differences.

YOUR INDIAN UNDERSTANDING QUOTIENT

1. All American Indians receive benefits from the U.S. government. Yes____ No____

2. Indians do not have to pay taxes. Yes____ No____

3. Reservation lands are held by tribes in a tax free status. Yes____ No____

4. Some Indians are not "officially" Indians. Yes____ No____

5. Indians have the highest infant mortality rate in the nation. Yes____ No____

6. All tribal government decisions must be reviewed by the Bureau of Indian Affairs. Yes____ No____

7. The Indian has the lowest average family income in the country. Yes____ No____

8. Indians are all alike. Yes____ No____

9. Indians are free to live wherever they wish. Yes____ No____

10. There are more than 250 reservations in this country. Yes____ No____

11. Unemployment for Indians is ten times as high as for white people. Yes____ No____

12. Indians are five times more likely to have tuberculosis than other citizens of the U.S. Yes____ No____

13. About 2 percent of all the land in the U.S. is Indian land. Yes____ No____

14. The U.S. Government has broken over 400 treaties with the Indians. Yes____ No____

15. Alcoholism is a major health problem among the Indian people. Yes____ No____

16. There are no BIA schools and no Indian Health Services hospital in the state of Washington. Yes____ No____

17. Indian children are less likely to find discrimination in public schools located near a reservation. Yes____ No____

18. One of the first conditions specifically asked for by Indian tribes in their treaties was education. Yes____ No____

19. Indian children often fail because teachers expect little from them. Yes____ No____

20. No Indian has ever been the head of the Bureau of Indian Affairs. Yes____ No____

21. The Indian Claims Commission is a special tribunal established by Congress to consider claims of Indian tribes against the U.S. Yes____ No____

22. Indians who hunt or fish away from their reservation or "usual and accustomed places" buy hunting and fishing licenses and are subject to the same regulation as non-Indians. Yes____ No____

23. Only Federal and tribal laws apply on an Indian reservation unless Congress has provided otherwise. Yes____ No____

24. For many years Indian tribes could not hire a lawyer without the approval of the Federal Government. Yes____ No____

25. Indians did not believe land could be bought or sold or owned by any one person. The land and its resources were a gift of nature to be shared by all. Yes____No____

26. Even most urban Indians dream of someday returning to their reservations. Yes____No____

27. Tribes differ as to their membership requirements. Yes____No____

28. Indians lose many of their rights and governmental services when they leave their reservations. Yes____No____

29. Indians cannot sell, lease or mortgage Indian property without approval of the BIA. Yes____No____

30. Some 35,000 Indian children are still sent to BIA boarding schools. Yes____No____

31. For many years teaching or speaking native Indian languages was forbidden and punishable in BIA schools. Yes____No____

32. Dropout rates for Indian children are twice the national average. Yes____No____

33. Indian children need an education which helps them function as an Indian as well as to compete and cope in the white man's economic structure. Yes____No____

34. Passive resistance and withdrawal express the Indians silent defiance against overwhelming odds. Yes____No____

35. BIA schools have usually worked closely with Indian tribes, parents, and Indian scholars. Yes____No____

36. Contrary to our history books and movies, it was the white man who institutionalized the practice of scalping. Yes____No____

37. In the Indians tribal form of government, no mechanism existed to force the leader's agreements on his people. This was not understood by the white treaty makers. Yes____No____

38. Treaty Indian fishing in Washington takes more than 10% of the total salmon catch each year. Yes____No____

39. History books reflect racism when they term white victories "battles" but Indian victories are labeled as "massacres." Yes____No____

40. Indian treaties did not give Indians anything, they merely reserved rights for the Indians that they already had. Yes____No____

41. Concern for the preservation of the salmon is implicit in the Indian heritage. Yes____No____

42. Indians rely more on group pressures and disapproval to enforce their tribal codes than they do on force and punishment. Yes____No____

43. Treaty tribes were dealt with as foreign nations and treaty tribes continue today with the legal status of separate nations within the U.S. Yes____No____

44. For the American Indian, survival as an Indian is as basic a legal and human right as "individual freedom" is to the non-Indian. Yes____No____

45. The Constitution of the State of Washington still denies voting rights to "Indians who do not pay taxes." Yes____No____

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